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THE
MIGHTY
MYSTERY

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THE MIGHTY MYSTERY;

OR,

THE JOINT ACTION OF THE HOLY TRINITY

PRACTICALLY AND DEVOUTLY CONSIDERED.

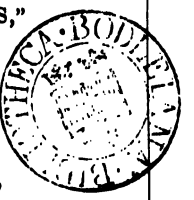
BY

G. W. MYLNE,

AUTHOR OF

"REPOSING IN JESUS,"

&c., &c.



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PREFACE.

THE Doctrine of the Trinity in Unity has never been much disputed in the Church since the great settlement thereof at the Council of Nice, A.D. 325. What a proof is this of the remarkable blessing that attended the work of the holy Defenders of the Faith at that crisis—even an Apostolic blessing—their fruit remaineth! John xv. 16. But, when we reflect that the Trinity in Unity is the great objective Doctrine of salvation, it is surprising that so few of our divines have traced dogmatically the several acts and bearings of the One undivided Trinity.

As far indeed as simple, unquestionable, dogmatic teaching is concerned, the Athanasian Creed, that most majestic of all uninspired compositions, leaves nothing to be desired. The more we examine it in detail, the more do we find to admire in the wondrous simplicity of its statements, the grandeur of its proportions, and the sublime comprehensiveness of its embrace.

Many, indeed, who allow that, in other respects, this noble Creed is unobjectionable, take exception to the damnatory assertion, "This is the Catholic Faith, which except a man believe faithfully, he cannot be saved." Now, this cannot mean that none are saved but those who can at once grasp and enter into all the details of the Athanasian Creed; but that if any man willingly and deliberately *reject* any portion of the same—as if he should deny that the Son and the Holy Ghost are co-equal with the Father in the Godhead, or assert that the Divine Persons are Three Lords and Three Gods, instead of their being One Lord and One God—he could not reasonably be considered within the pale of salvation, seeing that he denied that which lies at the very root of the Christian faith. But every true Christian, even the very humblest, has within him the virtual knowledge of all that is detailed in that wondrous Creed—the bud of heaven-taught learning, hereafter to expand in full-blown glory, "when that which is perfect is come," and "that which is in part shall be done away." 1 Cor. xiii. 10. And thus, it is written, "Ye have an unction from the Holy One, and ye know *all* things" (1 John ii. 20)—in part here, in perfection hereafter.

In modern times no one appears to have written on this solemn theme, but Jones of Nayland, in his "Catholick Doctrine of the Trinity," than which nothing can be more lucid or satisfactory, far exceeding in power and dogmatic precision the humble work now given to the public.

But, considering the intrinsic holiness of the subject, and the edification to be derived from the study thereof, it is passing strange that it should have been left in its mere doctrinal (comparative) bareness, and not have been taken up with a view to practical improvement, and devout meditation on all that it contains. It was with a view (however imperfectly) to remedy this defect, and to invite attention more particularly to the uniform, loving co-operation of the Divine Persons in all the actings of the Godhead, that the following pages were written. The subject may seem to have demanded a more minute consideration, but it has been the Author's desire to make the work of an unpretending size, as far as consistent with necessary quotations from the Word of God. But while some may deem it too short, others may think it too long. It is hoped that, with this explanation, they may respectively be satisfied.

Amid the unceasing issue of new, and, to most readers, more attractive publications, the Author can hardly expect his humble volume to be widely circulated. Yet he would fain hope that, "in this day of rebuke and blasphemy," when many are crying out, "If the foundations be destroyed, what shall the righteous do?" (Psa. xi. 3), it may prove not unacceptable to some readers, and not otherwise than useful to some inquiring souls. And especially when, as at the present time, such fearful errors are abroad respecting the Godhead and Humanity of the Lord Jesus Christ, the Author would humbly trust that his remarks upon this most important head will not be considered either inopportune or inexpedient.

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The Mighty Mystery.

INTRODUCTION.

It is written, "Out of Zion, the perfection of beauty, God hath shined." Psa. l. 2. And what makes Zion the perfection of beauty, but that God Himself shines in her, and out of her? Zion is a jewel exceeding precious. The light that shines in her—if I may be allowed the expression, the "water" of the jewel—is the Lord of Hosts. Her beauty was perfect, through His comeliness, which He had put upon her. Ezek. xvi. 14. And thus, again, it is written, "And let the beauty of the Lord our God be upon us." Psa. xc. 17.

The *Beauty* of the Lord God consists in His own infinite perfections, and glorious Essence. Grace makes known to us that element in the divine Beauty, which most nearly concerns us, as fallen creatures, *viz.*, *His Goodness and Mercy* in Christ Jesus. But grace is also the eye, with which to read the *whole* character of Jehovah. Till we believe in Jesus Christ, we know nothing of the divine perfections, but by hearsay. But, when faith is come, it conducts us into the inmost recesses of Jehovah, that we may survey the Lord in every aspect of His glory—as in His Omnipresence—His Eternal Existence—His Holiness—His Wisdom—His Justice—His Truth—His Power—and in whatever else is revealed to us of "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD." Deut. xxviii. 58.

The Attributes of God are but another name for the divine perfections. Could we, at one glance, take in the infinitude of God, surveying it, like the sun, in one concentration of light—as one undivided manifestation of divine excellency—we should not require to speak of the "Divine Attributes." But such a comprehensive grasp of infinitude is beyond the power of man; and thus we are compelled to take partial views, and use limited expressions, while we take in, one by one, the

perfections of the Most High. We own the human infirmity, that confines our gaze, and confess the poverty of language, which obliges the use of terms, unsatisfactory even to our own fallen understanding.

But, after all, we have as little cause to regret this state of things, as that a ray of light should be divided into its prismatic colours. The perfection of God, taken as a whole, may be likened to an undivided ray—a ray of light in its integrity. The component parts of that perfection—in other words, the *Divine Attributes*—are but as the colours brought out by the Prism. We question not the reality of the prismatic colours—we see them plainly. We know that they are shut up in the ray of light, even when it is not prismatically divided. In like manner, the so-called Attributes of God are all *literally* contained in His undivided perfection. Thus, when we survey them, one by one, we know that they are, as really, integral parts of that perfection, as the prismatic hues are of the ray of light. Hence it is no more derogatory to the Divine character to speak of the Attributes of God, than it is to natural science, to speak of the prismatic colours.

We may borrow further instruction from the

Prism, as illustrative of the character of God. We see that each of the colours, thus brought out, is distinct from the rest—yet it is the difference, not of antagonism, but of *harmony*. No two of those prismatic glories clash with one another. When considered in their mutual distinctness, there is nothing jarring to the eye. And when they vanish from our sight, it is not that they cease to exist, but merely that they are folded into one another—each colour, in succession, hiding its glories in its next neighbour, till they are all collectively manifested, though individually lost, in the undivided ray.

So is it with the Attributes of God. They are as distinct from one another, as are the prismatic elements of light. According to our faulty vision, some of those attributes seem antagonistic to others—and this, because man judges of God according to his own human contrarieties. Because certain opposites in principle are not consistent with human laws, and certain combinations of excellency are never met with in human character, man sets them down as necessarily contradictory, or wholly incompatible with the perfection of God. But, on nearer inspection, and the devout study of this divine subject, through the Spirit, and belief of the

Truth, the Attributes of God will all be found to harmonize with one another, as truly as the prismatic hues of a ray of light.

But (I speak it reverently) there is an integral portion of God's glory, which, if possible, transcends in beauty the wondrous Attributes above named—I mean *the Essential nature, and Personal existence*, of Jehovah. This is as much distinct from what are called the Attributes of God, as a man's person is distinct from his qualities and powers. The Attributes of God are exceeding glorious; yet they must not be confounded with the glory of the *Divine Essence*, in which they live, and move, and have their being.

To the study of this *Essential* element of the Divine Beauty, the following pages are, with God's permission, to be devoted. Reader, it becomes you and me to put off the shoes from off our feet, for the place whereon we stand is holy ground. We are going forth to a MIGHTY MYSTERY—the mystery of GOD HIMSELF. A few remarks, then, may not be out of place, as to the manner in which such mysteries are to be received.

Divine Mysteries are simple Truths, which rest upon the authority of God Himself, as declared in His holy Word. Of this nature are the mysteries, of the Trinity in Unity—the Incarna-

tion of the Eternal Son—God's election of the saints—and many others.

Now, Bible truths are not to be reasoned upon, but to be *believed.* Reasoning will bring us no nearer to them ; they are entirely beyond reason's grasp. If we reason upon them, they involve the mind in hopeless difficulty—if simply received, they shine out as realities in noon-day light. It is not mental powers that are required ; but a child-like spirit—simply to *believe,* because God hath said it. In this school the poor man may outstrip the learned—and the babe may say, "I have more understanding than all my teachers : for Thy testimonies are my meditation." Psa. cxix. 99.

How much time and trouble are saved by simply *taking God at His word !* How different, in knowledge and experience, is the progress of those who, from the very outset of their faith, are enabled thus to receive the Truth of God, from that of others who go on, for years, unable to receive the divine *facts,* because they are above their comprehension—afraid to accept the *promises,* because they cannot reconcile the grace of God with their own deserts ! The former walk abroad in the light of the everlasting Covenant, and bask in the Sun of Righteousness ;

they attain unto glorious things in knowledge and experience, because, as little children, they received what their natural reason could not comprehend—while the latter are doubting, fearing, questioning, (it may be, all their days); and never getting beyond first principles—*because they are afraid to take God at His word.*

Reader, may you and I not stagger at the Truth through unbelief, but be strong in faith, giving glory to God! In thus receiving the mystery, we shall not be blindly led, but intelligently convinced. We shall find that, although God gives not His reasons, yet His truths may be discerned as unquestionable *facts*. Although there is mystery in the reasons, there is *plain evidence* in the facts—so that a babe in Christ may set to his seal that God is true.

THE TRINITY IN UNITY.

THE TRINITY IN UNITY is a Bible truth, simple, though unfathomably deep—infinitely beyond the understanding of mortal man. It is a *fact*, because Scripture proclaims it. It is a *simple* fact, because its existence is clearly proved, upon the authority of God's written Word. It makes no demands upon our *comprehension;* it unconditionally claims our *belief.*

The Trinity in Unity means a Trinity of Persons in the Unity of the Godhead; or, more simply, that in the Godhead there are *Three Persons and One God.*

The Father is God; the Son is God; and the Holy Ghost is God. Yet the Father, the Son, and the Holy Ghost, are not three gods, but ONE GOD.

This is a MIGHTY MYSTERY. We could not say of three *human* beings, that they were three persons, and yet only *one man*—for each *created* person means a *separate* individual *being;* but an *uncreated* person is a subsistent in the one nature and Godhead—of the same substance,

yet having a power of distinct operation. In the Holy Trinity, there are Three Persons and ONE GOD.

The "*Trinity in Unity*" is not an expression found in Scripture; neither does the Bible affirm, *in so many words*, that there are *Three Persons, and One God.* Yet the Scripture evidence of the fact is of the most satisfactory nature—being exactly that kind of proof which men require of one another, in order to prove an assertion, or establish a claim. Thus it is proved by Scripture that all the Attributes of Godhead pertain to each Person in the Holy Trinity. And thus, if any man require a proof of the fact, in relation to the world and mankind, we unhesitatingly reply, that whatever the Father does, that does the Son, and that does also the Holy Ghost; although it is not so in regard to their inward relations to each other, where we have (1), *Paternity.* (2), *Filiation.* (3), *Procession.* This is, according to the schools, the well-known distinction between *opera Trinitatis ad intra*, and *ad extra—i.e.*, the work of the Trinity *intrinsically*, or with reference to one another—and their work outwardly, or with reference to the world.

To give an instance—it is written in Eph. ii. 22: "In whom ye also are builded together

for *an habitation of God* through the Spirit." Now, as God is Three Persons in divine Unity, we expect to find proof that *each* of the Divine Persons, respectively, takes up His "*habitation*" in the saints. Accordingly we find that this is actually the case. In John xiv. 16, 17, Jesus says that *the Holy Ghost* shall dwell in His people. And in verse 23, the same thing is said respecting *the Father and the Son.* Whence we assuredly gather that the Three Divine Persons are all included in the word "GOD"—"for an habitation of God."

Again, the *Creation of the World* is ascribed to each Person of the Trinity. Thus, in 1 Cor. viii. 6, it is ascribed to *the Father*—in John i. 3, Col. i. 16, *et. al.*, to *the Son*—in Psa. civ. 30, *et. al.*, to *the Holy Ghost.* But in the fourth Commandment, Ex. xx. 11, it is simply written, that "in six days *the* LORD made heaven and earth," &c. Hence we gather that, in the word "LORD," are included the Father, the Son, and the Holy Ghost.

Again, in Gen. i. 26, 27, the Lord God makes distinct allusion to the plurality of the Divine Persons: "And God said, Let *us* make man in *our* image, after *our* likeness." At the same time He is mentioned as One God: "So GOD

created man in *His* own image; in the image of God created *He* them; male and female created *He* them." See also Gen. iii. 22—24, where we have a further mention of the plurality of Persons, and One God.

In the passage above quoted, the words "*us*" and "*our*," in the Hebrew, are in the plural number, and the word "*make*" in the singular—a plural nominative to a singular verb. And in Isaiah liv. 5: "Thy Maker,"—in the Hebrew, Thy Makers—*is* thine *Husband;* the Lord of Hosts is His name." And again, "And now the Lord God, and His Spirit, *hath* sent Me." Isaiah xlviii. 16. Now, this proves, that while more than One Person was concerned, they were One God.

So completely is the Godhead ascribed to each of the Persons of the Trinity, that, in many passages, where One Person is spoken of, we might have supposed that *He alone* was God.

Thus we read of *Jesus Christ*—"Paul, an apostle of Jesus Christ by the commandment of GOD *our Saviour*, and LORD Jesus Christ." 1 Tim. i. 1. Again, "Because we trust in *the living* GOD, who is *the Saviour* of all men." 1 Tim. iv. 10. And in Jude, 4, "Denying *the only* LORD GOD, and our LORD *Jesus Christ*,"—

where, as also in 1 Tim. i. 1., from the structure of the Greek, it is evident that it is all spoken of Jesus Christ.

Concerning *the Holy Spirit*, we read, "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but *unto* GOD." Acts v. 3, 4. And again, "Now *the* LORD is that Spirit,"—as though the Spirit alone were Lord. 2 Cor. iii. 17.

Many passages of Scripture speak in like manner of God *the Father*, as Acts x. 38, "How GOD anointed Jesus of Nazareth with the Holy Ghost, and with power," &c., as if the power of the Godhead had been confined to God the Father, to the exclusion of the Son and the Holy Ghost.

Now, as the whole power of the Godhead is thus ascribed to each of the divine Persons respectively, can we say otherwise, than that there are Three Persons in ONE GOD? In other words, Do we not establish the fact of a TRINITY IN UNITY?

But vain man would say, in his ignorance, "If this be true concerning the Persons of the Holy Trinity, must they not be continually jealous of one another? God is said, in one place, to be a jealous God, according as it is

written, 'For the Lord, whose name is Jealous, is *a jealous God.*' Ex. xxxiv. 14. And again, 'I am the Lord; that is my name, and my glory *will I not give to another?*' Isa. xlii. 8. How, then, can One Being, who Himself claims to be supreme, tolerate such a claim on the part of two other Persons?"

On this subject, let Scripture speak for itself.

Did the Father manifest any jealousy of God the Son, where it is written, "Wherefore God also hath highly exalted Him, and given Him a name . . . . that, *at the name of* JESUS, every knee should bow . . . and that every tongue should confess that JESUS CHRIST IS LORD, to the glory of God the Father"? Phil. ii. 9—11. On the contrary, with regard to the work of Atonement, on account of which the name of Jesus was thus exalted, He Himself hath said, "*Therefore* doth my Father love Me because I lay down my life, that I might take it again." John x. 17. And again, with reference to His mediatorial work, "This is my beloved Son, in whom *I am well pleased.*" Matt. iii. 17.

Did Jesus Christ, the Eternal Son, manifest any jealousy of God the Father, when "He took upon Him the form of a servant," and when He placed Himself in a position to say,

"*My Father is greater than I*"? Phil. ii. 7; John xiv. 28.

Or did the Holy Ghost testify any jealousy of the Father and of the Son, when He consented to be *sent* by the Father and the Son—and that it should come to be said of Him, "*He shall not speak of Himself*, but *whatsoever He shall hear*, that shall He speak"? John xiv. 26; xv. 26; xvi. 13.

It becomes us to speak with the deepest reverence, when we enter into any reasoning upon the nature of the divine relations and procedure. But who would say that there is any room for mutual jealousy on the part of the Trinity in Unity? And for this simple reason—that, which pertains to One, pertains to All. Nothing can be really alienated by any One Person of the Trinity. That, which seems to be given to One, is not taken from the Others. The glory of One is the glory of All. The exaltation of One is shared by All. Were there three gods, no mutual concession could be made without loss on the part of the conceding ones. But it is not so with the living God.

God hath said, "I, even I, am He, and there is no God *with* Me." Deut. xxxii. 39. With any One *Person* in the Trinity, there are

other divine *Persons*. But with each and all of the Divine Persons there is none other GOD. Personality is divisible; the Godhead is not divisible. The Three Persons are, absolutely, One God. There is, indeed, a distinction in the mode of subsistence of each Person, and also in the mode of operation; but the Holy Trinity are so essentially One—so indivisible in their essence—so united in their properties—so undivided in their will and purpose—so inseparable in their powers; that what is gained by One is not lost to the Others. For all that belongs to the Father pertains to the Son, and to the Holy Ghost—all that pertains to the Son belongs to the Father and to the Holy Ghost—all that belongs to the Holy Spirit pertains also to the Father and to the Son.

How, then, can there be room for mutual jealousy on the part of the Trinity in Unity? We are expressly told that Christ the Eternal Son was highly exalted, "*to the glory of God the Father.*" Phil. ii. 10. In like manner, it was to the glory of God the Son that, in His mediatorial humiliation, the Father should be exalted—as it was to the glory of the Holy Ghost that, in His mission to the world, the Father and the Son should be magnified. So truly is it written,

"Hear O Israel; *the Lord our God is One Lord.*" Deut. vi. 4.

Reader, in considering the Trinity in Unity, you are not entering upon an *unprofitable* subject. To know, spiritually and practically, this solemn Truth is as marrow and fatness to the bones. And in what do the depths and heights of *Christian experience* mainly consist, but in a deep conviction of THE TRINITY IN UNITY, and in a growing intimacy with each of the divine Persons, the Father, the Son, and the Holy Ghost?

Neither is it a *dry and uninteresting* study. On the contrary, it will be found, as we examine it in detail, a delightful pursuit, as the Truth is gradually developed concerning the equal Godhead of the Divine Persons.

Nor yet will it be found an *intricate or difficult* subject, if we are prepared to receive it simply, as it is set before us in Holy Scripture—the facts, on which it rests, being quite self-evident, when considered in their plain reality, and with a child-like mind.

In this spirit, Reader, may you and I proceed to the consideration of THE TRINITY IN UNITY!

THE HARMONIOUS ACTION OF THE TRINITY IN UNITY.

"GOD is light." 1 John i. 5. In other words, God is perfect—perfect in Holiness—perfect in Justice—perfect in Power—perfect in Truth—perfect in all that He is—perfect in all that He does. God is LIGHT—real, essential, uncreated light; absolutely radiant with His own perfections. So resplendent, for instance, is God in His *Goodness*, that when His goodness had been made to pass before Moses, the skin of Moses' face shone, while God talked with him; and so bright was the reflection on Moses' face, that the people were afraid to come nigh him—so that, until Moses had done speaking with them, "he put a vail on his face,"—they could not endure its brightness. Ex. xxxiii. 19; xxxiv. 29—35.

The brightness of the Divine glory is not merely, then, a *moral* brilliancy—still less is it a mere figure of speech; but so true in its reality—so essential in its properties—so mighty

in its effects—that it would act, *literally*, as "a consuming fire" upon sinful flesh and blood. "God dwelleth in the light, which no man can approach unto"; as He said to Moses, "Thou canst not see My face and live; for there shall no man see Me, and live." 1 Tim. vi. 16; Ex. xxxiii. 20. And we read of "that wicked," "whom the Lord will consume with the spirit of His mouth, and destroy with *the brightness* of His coming." 2 Thess. ii. 8. So real is the light, so consuming in its properties, so terrible in its radiance—so literally is it true, that "God is LIGHT."

Now, we must remember, that all the glory of this "light" proceeds from *the Personal Essence*, and *moral excellencies* of Jehovah. We never find that a *man's* virtues make him too bright to look upon. But of God it may be said, that He is so good, so holy, so just, so true—that any one of these His Attributes, in its character and exercise, occasions a brightness above that of the sun, or of any other created light—a light actually destructive of every earthly object, that should come near it. It was as much impossible for Moses to have looked divine *Goodness* in the face, as to have been confronted with God's *Justice* or *Holiness*.

What a mystery of glory! God is light! Who is sufficient for these things?*

Now, if God had been One Person, we know of nothing, in such a case, to have interfered with the above truths. God would still have been "light," had He been simple Unity. But the Perfection of Jehovah consists in His being what HE IS—and we know not but that the brightness of His glory—the divine character of His radiance—is derived from *the distinct Personality*, yet *undivided Essence*, and *joint operation* of *the Trinity in Unity*—the surpassing splendour of that light being derived from the unbroken accord of the Father, the Son, and the Holy Ghost.

"God is light," and not only so, but "*God is love.*" 1 John iv. 8, 16.

Now, had there been only One Person in the Godhead, God might still have been "love." He must have loved the creatures of His hand. Nay, God must have loved Himself. *We* might love ourselves, if we were worthy of our own love; but, being sinful creatures, we have no right even to our own personal regard. But not

* For a fuller consideration of this interesting subject, the reader is referred to a small publication by the same author, called "*The Inheritance and Glory.*"—pp. 20 to 22.

so with the Lord of Hosts. Under every possil contingency of Divine existence, God could n but love that which is perfect. God must lo Himself.

But how unspeakably is this truth brought o by the fact of *the Trinity in Unity*—in which v have, not a solitary person loving his own pe fections, but Three Divine Persons loving o another with the love of an undivided essence from mutual relations of eternal standing—fr the essential inherency of mutual regard—fr the necessary admiration of the light, the beau the glory, which eternally greet the Divi Persons in their mutual bearings, intercour and operations!

God is love. The Father is love. The Son love. The Holy Ghost is love. The Fath loves the Son; and the Son loves the Fath The Father loves the Spirit; and the Spi loves the Father. The Son loves the Spir and the Spirit loves the Son. The Father, t Son, and the Holy Ghost, love one anoth necessarily, essentially, infinitely, and et nally.

The mutual love of the Eternal Trinity is n an abstract principle, without a practical e and aim; neither is it mere feeling, without a

joint action to draw it forth. It is essential love, carried out in eternal unity of design—in harmonious, undivided operation—in the divine accord of the Father, the Son, and the Holy Ghost; not a shadow of difference in thought, word, or deed, having ever disturbed the unity of the Eternal Trinity—not an iota of discord being possible between the Father, who is love —the Son, who is love—and the Holy Ghost, who is love; between Three infinitely perfect, Three equally divine, Three eternally glorious, Three infinitely loving Ones—Three Persons, and One God.

With the divine help, it is intended, in the present work, to shew that the Divine Persons never act in isolation, or independently of one another. We acknowledge the distinct personality—the individual existence—the particular operations—the special agency—of the Father, the Son, and the Holy Ghost, respectively. At the same time, we gather from Holy Writ, that no effect is ever produced by the solitary action of any one Person in the Trinity; but that, in every act of creation; in the minutest workings of redeeming love; in every dispensation toward the human race at large, or toward any man in particular; in every gift bestowed upon the

Church as a body, or upon any one of its members; in fact, in that all that has been, or ever will be, done by the Lord Almighty, it is the result of the joint will, and power, and operation of the Trinity in Unity—neither One nor Other of the Divine Persons being ever left out in a single act of nature, or of grace, though each has His distinctive and proper manner of operation:—for, while we contend for the unity of substance, we must not, with the Sabellians and Patropassians, confound the Persons. That which is held up in Scripture, as the manifestation of Deity, is the loving Unity—in design, in word, and in effect—of the divine Trinity—of the Three Persons, in whom consists "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD."

Now, in whatever is revealed to us of the joint action of the Holy Trinity, the one principle that pervades it all, is that "*God is love.*" Did we ever hear of three, or even of two *men*, who were invariably of one mind—always willing, always speaking, always doing, *the same thing*—always ready to go in the same direction, always satisfied to continue "in one stay"? And wherefore not? Because man is not "love"; there is no place for unity between man and man. But, in the Godhead, it is otherwise.

From every operation of the Trinity in Unity we learn this one truth, that "*God is love.*"

The divine operations assume very different forms. They may bring out, in bold relief, one or other of the Divine Attributes—God's Wisdom, His Power, His Justice, His Goodness, His Truth. They may be manifested in the pardon of sin; in the conversion of souls; in teaching the ignorant; in comforting the sorrowful; in chastening, exhorting, rebuking, edifying—or yet in the final judgment of the wicked. They may be displayed in the phenomena of the natural world—in the budding influences of spring; in the rich bounties of harvest; in the needful frost; in the genial shower; or, seemingly, contrariwise in the famine, the pestilence, the hurricane, or the earthquake. But, in these and all other possible acts, whether of Providence or Grace, the unbroken action of *the Trinity in Unity* is ever proclaiming that "*God is love.*"

Thus, we may take any act of God's power, or dispensation of His hand, whatever aspect it may wear toward ourselves or others; we may analyze it according to the Scripture rule—and we shall find that it proceeds not from the Father alone, nor from the Son alone, nor from the Holy

Ghost alone—but from the combined action of *the Trinity in Unity*—Three Persons, and One God.

How gloriously this brings out the infallible precision, the uniform consistency, of the Word of God! "God is love," saith the Scripture. Now, had there been but one purpose, one act, of the Godhead, that proceeded not from unity, God's definition of Himself would have been faulty, as not being uniformly true. But all God's purposes, and all His doings, are the fruit of love—the effect of the loving union and co-operation of the Father, the Son, and the Holy Ghost. The Power of God derives all its might—the Wisdom of God ensures all its designs—the Justice of God enforces all its action—the Truth of God derives all its precision—from this one fact, that "*God is love.*"

God cannot save the righteous—nay, He cannot judge the wicked—without this truth being proclaimed, that "God is love,"—not only because God cannot do any thing at variance with His own character; but because, in each of the above, as in all His doings, is manifested the loving *co-operation*, the essential harmony, of the Father, the Son, and the Holy Ghost.

Reader, may you and I have grace to search

out the Divine perfections, as they are recorded in God's Holy Word! And may the view that we obtain of the Trinity in Unity, make us increasingly alive to "THE BEAUTY OF THE LORD OUR GOD"—"THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD."

THE TRINITY IN UNITY—IN CREATION.

"In the beginning God *created* the heavens and the earth." Gen. i. 1. For "in six days the Lord *made* the heaven and earth; the sea, and all that in them is." Ex. xx. 11.

All things were made by God. Now, the Godhead consists of the Father, the Son, and the Holy Ghost. Have we proof, then, that the Father made all things; that all things were made by the Son; and that they were made also by the Holy Ghost? If so, we have *practical* evidence that the Father is God; the Son, God; and the Holy Ghost, God. Let us examine the Scripture proofs on this subject.

I. We are told that all things were made by God *the Father*.

Thus, in Cor. viii. 6, "But to us there is but One God, *the Father*, of whom are all things, and we in Him." And again, "Lord, Thou art God, which hast made heaven and earth . . . . . for, of a truth against Thy

Holy Child Jesus, whom Thou hast anointed," &c. Acts iv. 24—27. The last clause, which speaks of Christ as the Son, proves that, by the Creator, is here meant God *the Father*. See similar passages to the same effect in Acts xvii. 24, comp. verse 31; Isaiah xlii. 5, comp. verses 6, 7. And God the Father is said to have made the worlds, even where express mention is made of the agency of God the Son, as in Heb. i. 12.

II. The Scriptures declare that all things were made by God *the Son*—the Lord Jesus Christ.

Thus—"But to us there is but One Lord, *the Lord Jesus Christ*, by whom are all things, and we by Him." 1 Cor. viii. 6. What a wonderful proof we have here of the unity of the Godhead—the same passage proclaiming the Father and the Son, respectively, as the grand original of all things!

Again, "All things were *made by* HIM, and without Him was not anything made that was made." John i. 3. "For BY HIM were all things created, that are in heaven, and that are in earth." Col. i. 16. See also Psalm cii. 25, with its application to Jesus Christ, in Heb. i. 10.

III. We have equal proof that all things were created *by the Holy Ghost*.

"In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep." Gen. i. 1, 2. Then contrast this state of chaos with the successive wonders of creation as unfolded in verses 3 to 31—and between these two orders of things we find the simple declaration, "And *the Spirit of God* moved upon the face of the waters." verse 2.

From this we gather that the springing of light out of darkness, of order out of confusion, and all the glorious organization of a new-born world, were due to the immediate agency of *God the Holy Ghost.*

The creation of *the heavenly bodies* is ascribed to God the Spirit. Thus, "*By His Spirit* He hath garnished the heavens." Job xxvi. 13. Elihu ascribes *his own creation* to the Spirit—"*The Spirit of God* hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4. And so, with regard to *universal creation,* "Thou sendest forth *Thy Spirit;* they are created." Psa. civ. 30. See also Isaiah xl. 13—where the Prophet, after having enumerated the wonders of Creation, adds, "Who hath directed *the Spirit of the Lord,*" (evidently with allusion to what had gone before) "or, being His counsellor, hath taught Him?"

From the above-cited passages of Scripture we discover, then, this great Truth—that, when the Sun, and Moon, and Stars shone forth at once in their respective glory, as it was by the will of the Father, through the agency of the Son, it was all by the immediate operation of *the Holy Ghost.*

When the earth, which (as we infer from Gen. i. 9; Job xxxviii. 8—11; Psa. civ. 6—9,) was originally a plane sphere without hollows or projections, and covered, to one uniform depth, by the mass of waters above it, had its bosom suddenly opened, to receive the mighty deep, that the dry land might appear—when the solid materials, thus displaced, shot up at once into mountain ranges, as the Alps, the Andes, and the Himalayas, with their respective valleys between—when God thus "shut up the sea with doors . . . . and set bars, and doors, and said, Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed." Job xxxviii. 8—11,—as all this was done by the will of the Father, through the agency of the Son, so was it also by the immediate influence of *the Holy Ghost.*

Thus also, when every fruit tree sprang up at once in full bearing, and every flowering plant

in perfect bloom (as Scripture simply received would lead us to understand, and not by a long and gradual process, so derogatory to the dignity of the Creator, and so subversive of the plain meaning of His Word);* when all the birds that fly were spoken into being; when the woods resounded with their many songsters; when the plumes of the peacock, the humming bird, and the bird of Paradise, were first expanded to the beaming sun—when beasts, and insects, and fishes, were ushered into life and vigour, and all creation proclaimed Jehovah's praise—as all this was effected by the will of the Father, through the agency of the Son, so was it also by the immediate operation of *the Holy Ghost.*

When God made man in His own image, and breathed into man's nostrils the breath of life; and man became a living soul—this also must have been by the immediate operation of the Holy Ghost. We are so much accustomed to associate the agency of the Spirit with the new-birth in man, that we may unconsciously restrict

* In connection with this subject the author would *earnestly* solicit the reader's attention to a pamphlet on "Mosaic Cosmogony," by B. W. Newton, published by Houlston & Wright, in which, at the cost of a few pence, he may possess a perfect mine of Scriptural light and truth.

His agency to this one particular, forgetting that He is equally the Author of all *physical* life and being—the Agent by whose immediate operation the breath was breathed into man. Nay, the word "*breath*" is synonymous with "*spirit*"—so that the very breath in man's nostrils proclaims its own origin—*viz.*, the agency of the Holy Ghost.

When we read, therefore, that God made the worlds, we understand that the Father made the worlds—that the Son made the worlds—and that the Holy Ghost made the worlds. Not that one portion of the Universe was made by the Father, and another portion by the Son, and a third portion by the Holy Ghost—but that the *whole* was created by *the Father*, the *whole* by *the Son*, and the *whole* by *the Holy Ghost*.

Yet we say not that the worlds were created by three gods, but by One God. Personality is a divisible thing. The Godhead is indivisible. More than One God is a monstrous idea. It is an impossibility. The mystery of the Godhead is this, that there is *a Trinity in Unity*—that the Three Persons are One God.

We read that the Father created the worlds by Jesus Christ, the Eternal Son—Heb. i. 3—that He made them also by the Holy Ghost—Job

xxvi. 13. Again, it is written, "By *the Word* of the Lord were the heavens made, and all the host of them by *the breath* of His mouth." Psa. xxxiii. 6. Now, CHRIST is called the *Word.* John i. 1, 14; Rev. xix. 13; and "*breath*" is the same as "SPIRIT." Hence we may regard this passage as expressive of *the Trinity in Unity* —*viz.*, that Creation was the joint work of the Father, of the Son, and of the Holy Ghost.

And what an exhibition of Unity have we here! A man is one with his own voice, and his own breath; you cannot dissociate him from either the one or the other. Without the man himself neither his breath, nor his voice could have any existence. But, in this case, there is only one person. The man's breath and voice have no personality; they are but a part and parcel of himself, as an individual. But in the Godhead, as touching its Unity and Personality, it is entirely different.

Thus Christ is called the Word of God. But this does not mean that He is merely as a voice uttered by the Father. As the Eternal Son, He is, Himself, a Person—distinct, in personality, from the Father. In like manner, although the Spirit is called the Breath of God, this does not mean that He is merely, as it were, the respira-

tion of the Father. As the Eternal Spirit, He is a Divine Person, distinct, in His personality, from the Father and the Son. And yet such is the Unity of the Holy Trinity that, in Essence, they are indivisible—as much so as a man is inseparable from his own speech, and his own breath.

"Who is sufficient for these things?" And yet, blessed be God, by faith we may abundantly receive them. And the more we feed upon them —the more we gaze upon the Unity of the Holy Trinity—the more shall we reflect the Divine glory, and grow in grace, and in the knowledge and love of God.

The author has a vivid recollection of a visit that he paid to the death-bed of a Christian friend. The dying man expressed himself as having "the most intense longing after God,"— as ardently thirsting to understand the nature of *the Trinity in Unity*. His whole gaze was fixed upon the Three Persons and One God. His heart overflowed with this heavenly conviction. His yearning intellect longed to grasp it. He had discerned it as the sum total of happiness, that he should know, even as he was known. 1 Cor. xiii. 12. And thus, on the very threshold of eternity—on almost the eve of his departure

for another world—his soul was expanding with the instincts of the new nature. He thirsted after the Beauty of the Lord his God, as manifested in the Unity of the Eternal Trinity.

God is Love. The very concord of design and operation in the Holy Trinity, in the matter of Creation, is a standing proof that "God is love." Such unbroken union, such undivided co-operation, can be accounted for on no other grounds. God is love—love inherent—love unvarying, invariable, incorruptible—in God the Father, God the Son, and God the Holy Ghost. And must not this loving co-operation, in creating the worlds, have been a source of infinite complacency to the Eternal Trinity? The realization of loving fellowship, and of harmonious action, must be ever present in the Divine mind, as the essence of its glory, and the very substance of its joys. So entirely is "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD," synonymous with the fact that "*God is love.*"

THE TRINITY IN UNITY— IN SUSTAINING THE CREATION.

WHAT are we to understand by "*the Laws of Nature,*" as they are called? Do natural objects possess any inherent, self-derived principles, by means of which the operations of nature regulate themselves? It were almost as reasonable to imagine that the world called itself into being.

Or, when the Lord made the worlds, did He impress upon nature certain laws of action, and conditions of being, and then leave nature to itself, to carry out its own unceasing operations? That were a supposition less objectionable than the former—but still very far from the truth.

The Laws of Nature are only another name for the operation of God Himself, in carrying out those laws or principles with which He has invested all created things. He thus sustains, by the unceasing exercise of His own will and power, that universe which is His handiwork.

There is no department of creation, in which we are more apt to look to the so-called Laws of Nature, as going on in a fixed routine of their own, quite independently of Divine agency, than *the Weather*. Yet Scripture tells us that nothing happens in the state of the atmosphere, but by the express command of Almighty God. "Behold God is great, and we know Him not . . . . For He *maketh small the drops of water;* they pour down rain, according to the vapour thereof." See Job. xxxvi. 26—32.

Again, "By the breath of God *frost* is given . . . . For *He saith* to the *snow,* Be thou on the earth; likewise to the small rain, and to the great rain of His strength." Job xxxvii. 6, 10. And, speaking of the weather, as under the immediate direction of *God,* it is added—"And it is turned about *by His counsels:* that they may do *whatsoever He commandeth* them upon the face of the world in the earth. *He causeth it to come,* whether for correction, or for His land, or for mercy." Job xxxvii. 11—13; see also Psa. cxix. 91; Jer. x. 13.

How ought this to stop the mouths of those who rail against the weather, when it runs counter to their inclinations! Does not God know best what is good for us? Ought we not

to see His hand in it? And, moreover, if the weather were regulated, at any time, according to what we desire, we know not how much we might be interfering with the purposes of God, as regards both ourselves and others.

The same is true regarding *the heavenly bodies* in their spheres and orbits. Although they appear to rise and set, and run their course, with a self-inherent regularity, this is, in truth, nought but the Lord's doing, by whom alone their movements are regulated, to the most minute particular. It is He "that bringeth out their host by number," "He calleth them all by names . . . . not one faileth"—that is, not one fails to come forth at the Divine command. They rise and set at His bidding; they are kept, each in its respective place, by the impress of His hand. Isa. xl. 26; Psa. cxlvii. 4. God alone can "bind the sweet influences of Pleiades, or loose the bands of Orion," "bring forth Mazzaroth in his season," or "guide Arcturus and his sons." Job xxxviii. 31, 32.

The Lord gave a striking proof of His own immediate superintendence of the heavenly bodies, when "He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 Ki. xx. 9—11. And,

again, when, at the voice of Joshua, God caused the sun to stand still in the midst of heaven, "so that it hasted not to go down about a whole day." Josh. x. 12, 13.

The same holds good in every department of the natural world. It is said of God in Christ, that He *upholds* "*all things* by the word of His power"—and that "by Him *all things consist.*" Heb. i. 3; Col. i. 17. All things are kept in their respective places, and sustained in their operations, by His immediate influence and power.

Thus, we might consider the causes and effects brought out in any department of natural science, such as, *Gravitation*, *Optics*, or *Hydrostatics*. Or amid the wonders of *Chemistry*, we might instance the doctrine of *Chemical equivalents*, by which certain bodies will combine with certain other bodies, only in given proportions—and those proportions, regulated according to a definite and invariable progression. Or we might specify the facts connected with *Magnetism* and *Electricity*, more especially as these are brought out in the *Mariner's Compass*, and the *Electric Telegraph*. And what, in all such cases, is the directing cause—the moving power? All action must, either directly or remotely, be the result

of *intention*. Intention implies *consciousness*, not to say *intelligence*. Now, material objects are incapable of intention. Matter cannot regulate its own movements, or prescribe its own laws. What, for instance, does "the needle" know of deliberate intention, in pointing invariably to the Pole? What intelligent will resides in the electric wires, (or rather in the subtle principle that pervades them) as they convey their message, so surely, silently, and mysteriously, from shore to shore?

We must look for the intention—the active intelligence—*elsewhere*. Man, as far as he is concerned, is but the instrument for directing certain natural phenomena in their course. The direct agency—the regulating mind—the active power—resides in God, and God alone. It is impossible, on any other principle, to account for the phenomena of nature. Any other theory involves the most palpable contradiction. To attribute every thing to "*the Laws of Nature*," in the ordinary meaning of the words—and thus to invest matter with powers that do not belong to it—is (to say the least) an excuse for ignorance; and sometimes it is only another way of deliberately withholding from the Creator the superintendence of His own handiwork.

There is nothing, in nature, more remarkable than the *Circulation of the Blood.* In a healthy subject, the vital fluid is thrown to the furthest extremities of the body (whence it as often returns to the heart) seventy-two times in a minute, which amounts to more than four thousand three hundred times in an hour, and to more than a hundred and three thousand times in every twenty-four hours. But the heart itself is only a material thing—no more capable of originating, or carrying on, its own functions, than a steam engine or a watch. It has no more intelligence or intention of its own, than any piece of human mechanism. Again, the man, in whom the heart lives and acts, has no more the direction of its energies, or control over its pulsations, than the heart itself. Yet, the requisite mind and intention must reside *somewhere.* And where must we seek this—where can we find it—but *in the living God,* by whose immediate agency every pulse is directed and sustained?

Again, we may turn to *the instincts of animals*—instincts, which not merely guide them in their wants, and gratification of their nature—but exhibiting phenomena of action in strictest keeping with the laws of natural science. For instance,

there is the structure of the *Honey-comb*, with its wonders of geometrical precision. Each cell in the comb is, in form, a *hexagon*, or six-sided figure, of the most unvarying regularity. All the cells are adjusted to one another with the most perfect arrangement. Now, it takes *a man* some time, with compasses and rule, to describe a *single* hexagon—much more, to form an indefinite number of such figures, fitted to one another, as in the honey-comb. But *the Bee* has no compasses or rule; yet she hits the angle, and forms her hexagons, *instinctively*. But angles cannot be formed, nor hexagons described, at random. There must be a directing intelligence *somewhere*, to bring all this to pass. What knows the tiny insect of geometrical precision? And where, then, can we find the immediate agency, and directing mind, but *in the living God?*

Again, what wondrous instinct is displayed by *the Salmon* in surmounting the water fall! By taking its tail in its mouth—holding it fast for a moment, so as, forcibly, to compress every fibre in its body, and then, suddenly, relaxing its hold—it gives such a rising impetus to its whole frame, that it clears the fall at a bound! We have an equally scientific operation displayed by every fish that swims, when (by diminishing, or

increasing, for the time, its own specific gravity) it rises, at pleasure, to the surface, or sinks to the bottom, of the stream. Now, every such act being performed in strict accordance with philosophic rules, and that quite apart from any knowledge in the fish itself, whence can such scientific procedure come, but *from the living God!*

Or yet again, there is *the Architecture of Birds*, with all its special contrivance, and wondrous adaptations. In this one department of Natural History, the student is ushered into a world of mysteries unknown to him before. Now, I would ask any person, who has bestowed attention upon the subject, whether those most beautiful, elaborate, and curious structures, can be otherwise than the result of intelligent design.* Such houses could not be made by chance. And *where*, then, is the mind that devises them all, but *in the living God?*

Yet once more—how is it that "the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming?" Jer. viii. 7. How is *the Swallow* guided in her flight across

* For a most interesting illustration of this subject see "*The Natural History of Birds*," published by the Religious Tract Society.

the ocean? What knows she of the latitude and longitude, in her trackless course? And yet she returns, it may be, to the same chimney top in the same town—or the Sand-martin to the same hole in the same sand-rock—whence she took her flight the autumn before. Or what can *the Mackerel*, or any other itinerant fish, have to guide it in its course—it may be from the coast of America to the Land's End, or the Hebrides? Can any thing be more impervious to vision—any track more devoid of way-posts—than the length and breadth of the Atlantic Ocean? Man often loses his way, even in paths that he has trodden before—not so with the travellers above specified. And why? Because the fish, in its course, and the bird of passage, in its flight, are guided by Him, who has the latitude and longitude in His own keeping, and who guides each individual fish or bird, surely and invariably, to its own place, at the appointed time.

Does God care, then, for birds and fishes? Can He be said to preside at the formation of every cell in the Honey-comb, and at the harvest-home of the Emmet? Does the Beaver build its house by His direction? Is every leap of the Salmon taken under the superintending mind of

God? Yes, Reader, the Eternal God is pleased to shew His infinite power by directing the most minute operations of the physical world, and by Himself providing for the most trifling wants of His creatures. Were it not so, He would not be the infinite, the unsearchable God. The majesty of the Creator is displayed, not in isolating Himself from the daily working of the universal mechanism which He has put in motion—but in Himself directing its every movement—in being Himself the life and soul of every principle, and the true secret of every law, by which its operations are conducted, and its phenomena made known to a half-wondering, half-ignorant, sceptical world.

As in the work of Creation, so in the ordering of all earthly circumstances, and the sustaining of all created things, we have evidence of the direct agency of *each Person* in the Eternal Trinity.

I. Concerning God *the Father*—we have the following passages of Scripture—"But to us there is but one God, the Father, of whom are all things, and we in Him." 1 Cor. viii. 6. "That ye may be the children of your Father, which is in heaven; for He maketh His Sun to rise on the evil, and on the good, and sendeth

rain on the just, and on the unjust." Matt. v. 45; see also Acts xvii. 28.

II. Concerning *the Eternal Son*, the Lord Jesus Christ, we have the two striking passages of Scripture already referred to, *viz.*, Col. i. 17, and Heb. i. 3, from which we learn that, as stones in a building are kept together by the mortar that cements them, so all Creation is kept together by the indwelling agency of the Lord Jesus Christ.

"*By Him all things* CONSIST"—*i.e.*, by Him all things are kept in their respective places—and thus all creation fulfils its appointed round, whether of motion, revivication, or constitutional progression. Of this we have a plain instance in the law of *Gravitation*, as it affects every object on the face of the globe. The Earth, at the Equator, is twenty-four thousand miles in circumference; and it revolves upon its axis once in the four and twenty hours, that is at the rate of one thousand miles an hour. In *our* latitude, owing to the diminished circumference of the earth, the rate is lowered to the speed of about seven hundred and fifty miles an hour. Now, as every object upon the earth's service must be carried along with it at the same proportional velocity—which, at the Equator, amounts to more than twenty

times (in our latitude, to more than fifteen times) the speed of an express train—it follows that every object on the earth's surface is carried through the air at this astounding rate. If, then, it be asked, "How are we, in common with all other objects, enabled to retain our respective places, instead of being swept off into infinite space?" We answer, that it is by means of *Gravitation*. And what is Gravitation? It is that wondrous power of attraction, by which every object is drawn downward to the earth, and made to rest upon it with a magnetic force, that is more than capable of defying the tendency to fly off, produced by the rotation of the earth on its own axis.

But the speed with which the earth revolves upon its axis, mighty as it is in its reality and effects, is as nothing, compared with the yearly revolution of the earth round the sun, which makes the power of Gravitation, as above described, ten-fold necessary. To quote the words of Professor Dick, in his admirable little work, published by the Religious Tract Society, and entitled "*The Solar System*"—"While we are apt to imagine that we are sitting in absolute rest in our apartments, we are, in reality, whirling round towards the East at the rate of hundreds

of miles an hour," (*i.e.*, in the diurnal revolution of the earth on its own axis) "and are, at the same time, carried through the regions of space with a velocity of *sixty-eight thousand miles* every hour; so that, during every moment, or every pulse that beats within us, we are carried nearly twenty miles from that portion of space which we occupied before. When we lie down to sleep in the evening, we are seldom" (and but few of us *ever*) "aware, that, during our seven hours' repose, we have been carried along through the space of four hundred and seventy thousand miles!"

Now, what is the wondrous power of Gravitation, that keeps every thing in its place, in spite of this tremendous velocity? And whence does it proceed? According to the Scriptures, it is nothing but the power and agency of *the Lord Jesus Christ*, from whom all created influences derive their force, and *by whom* "*all things* CONSIST."

Again, what is it that prevents the globe of the earth from flying off into infinite space, while moving at such a tremendous velocity? And how is it kept, on the other hand, from being drawn into contact with the Sun, to its own destruction? By what means, in short, is the

earth kept in a fixed orbit, revolving, as it does, round the sun, with such undeviating regularity? How, to use the Scripture term, are the earth and the sun, in their respective and relative bearings, made to "CONSIST"? Simply, we are informed, by the conjoint, and mutually counteracting influence of the *centrifugal* and *centripetal* forces—the centrifugal force inclining the earth, in its revolutions, to fly off from the sun—the centripetal, attracting it as forcibly to the orb of day. By means, then, of these two conflicting, and equally mighty, powers, the Earth and the Sun mutually "CONSIST."

But Scripture informs us that BY THE LORD JESUS CHRIST "all things consist." Whence it follows that the centripetal and centrifugal influences derive all their force from the continuous "*word of His power*," (Heb. i. 3) and the constant impress of His Almighty hand. Touching also the maintenance of *all* the heavenly bodies in their appointed orbits, (and, hence, their mutual *consistence*) the Lord Jesus Christ, in the same prophetic passage, in which He says, "And now the Lord God and His Spirit hath sent Me," speaks thus, "Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heavens; *when I call*

unto *them*" (*i.e.*, to the heavenly bodies) "they STAND UP TOGETHER," (Isa. xlviii. 13; comp. verse 16) which expression, "stand up together," is a literal translation of the word "consist."

Objects, as we have seen, are kept in their respective places on the earth's surface by the force of Gravitation. But how is the earth itself kept together? How are the materials, of which it is composed, made to *consist?* Whence are the wondrous powers of *Adhesion*, and attraction of *Cohesion*, derived? It is plain that there must be some counteracting influence that keeps all things together, in spite of the terrific motion, both rotary and progressive, which the earth undergoes. Without some such counteraction this globe must have been quickly excoriated, disorganized, disembowelled, and scattered in fragments into infinite space. But provision against such a catastrophe, otherwise inevitable, has been made through the Wisdom of God, by the simple means of ATMOSPHERIC PRESSURE—a force, which acts upon every part of the earth, as well as on every object on the earth's surface, in the ratio of *fifteen pounds to every square inch*. Admitting, therefore, the average surface of the human body to be fifteen square feet, it follows, according to the above ratio, that

a man sustains on his person a weight of thirty-two thousand four hundred pounds, or nearly fourteen tons and-a-half. What, therefore, must be the tendency, in the component particles of the earth, to loose their hold of one another, when it requires such an amount of pressure to enable them to "*consist*"!

But again we are reminded that BY THE LORD JESUS CHRIST "all things *consist*." And what do we further learn from this, but that the Atmosphere owes all its super-incumbent force to the pressure of the Lord's hand—in fact that it is by the indwelling, in-working, sustaining, directing, effectual influence of the Lord Jesus Christ—even "*by the word of His power*"—that the Atmosphere has any effect in making all things CONSIST. In short, every square inch on the earth's surface, and every ounce of pressure that is thus made to weigh upon it, is an abiding testimony to the power and lordship of Christ Jesus—for "by Him all things consist."

III. In like manner, the direct agency of *God the Spirit* is attested in the following Scriptures: "By the breath (or Spirit) of God frost is given," &c., Job xxxvii. 10, 11. Again, "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it." Isa. xl. 7.

In ordering all the phenomena, and regulating all the events, of the natural world, the Holy Spirit must, from the very existence of the Trinity in Unity, be as much concerned as God the Father, and the Eternal Son.

We may say, then, that there is not a planet that revolves round the sun, nor a fixed star that twinkles in infinite space,—not a blade of grass that grows, nor an ear of corn that ripens—not a drop of rain that falls, nor a ray that escapes from the sun—not a dewdrop that sparkles in the morning light—not a hair that falls from our heads, nor a feather that drops from a bird's wing—without the immediate agency of each Person in the Trinity.

We cannot lift a finger, or draw a breath—nor have a thought, or devise a scheme—the brain cannot exert its powers, nor the blood circulate in our veins—in fine, not a single act be performed, either mentally or bodily—but by means of the joint Personal agency of the Father, the Son, and the Holy Ghost.

Reader, what a field have we here for growing discoveries of "THE BEAUTY OF THE LORD OUR GOD"! Think of the loving Unity—the harmonious action—herein displayed by the Eternal Trinity! Could *you and I* have agreed as to the

form of one blade of grass, or the num
grains in a single ear of corn? Could w
been of one accord in the ordering of one
lot, or yet in appointing the sunshine or t
for a single hour?

Think, then, of the unity—the harmon
mutual love—displayed by the Holy T
Not an operation of nature, however mi
not a multiplication of any class of
objects, however numerous—not a var
species, whether effected by the agency c
or by the unassisted hand of nature—not
movement in any created object, or
exercised by any created intelligence—in
each of the Divine Persons was not, and
equally concerned;—and that, in not one
occurrences, has there ever been the s
difference of mind and purpose on the par
Eternal Trinity.

There is no occasion on which we nee
reminded of this truth more, than when
ing the beauties of a modern garden or co
tory. When we see such variety of tint
novel arrangements of colour, the edges
petals (it may be) so delicately quill
leaves of no two novelties of the same
being exactly alike; when we thus st

gorgeous collection of Pelargoniums, Calceolarias, Cinerarias, Fuchsias, and other flowers—and when we know that all these have been produced by the *immediate* agency of man—we are apt to forget that the *direct* agency of God has been at work in the formation of every petal, in arranging the colour of every leaf, in giving its peculiar tint to each shade of colour, and its degree of perfume to every odoriferous variety, as much as when the primeval specimen of each and every one was called into being at His Almighty word. Then, Reader, when you are feasting your eyes upon these beauties, take care that you give glory to God. You are, even then, treading on holy ground. Not one of those flowers but displays the power, as it exhibits the agency, of the Trinity in Unity—the Father, the Son, and the Holy Ghost.

"*God is love*," saith the Scripture. Reader, may not you and I re-echo, "God is love"? Apart from any display of love toward ourselves, or His providential care of His creatures at large, may we not say, from the intrinsic nature of the Godhead, manifested in the invariable unity and co-operation of the Eternal Trinity, that "*God is love*"?

Let us bless God for having thus unveiled

before us His own essential Beauty. And, as He has afforded us such ample scope for investigating the same, may we esteem it our privilege so to trace God's hand, and read His influence, in all the occurrences of life, that, in the light of *the Trinity in Unity*, we may increasingly discern "THE BEAUTY OF THE LORD OUR GOD," and have a glowing radiance shed around "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD"!

THE TRINITY IN UNITY—IN THE COVENANT OF GRACE.

THE Everlasting Covenant! The Covenant of Grace! What means it? David, under the Old Dispensation, saith of God, "Yet He hath made with me an *Everlasting Covenant*, ordered in all things, and sure," &c. 2 Sam. xxiii. 5. And Paul, under the New Dispensation, bears witness, through the Spirit, to the same—He speaks of "the Blood of the *Everlasting Covenant*." Heb. xiii. 20.

A Covenant implies certain parties who covenant, or agree together, for some given purpose. In the Covenant, now before us, the parties engaged were the Eternal Trinity—God the Father, God the Son, and God the Holy Ghost. Thus Scripture teaches us that, from all eternity, there existed a Divine intention—a mutual agreement—on the part of the Holy Trinity, to save sinners—a COVENANT, that has given vent to itself in such words as these, "Yea, I have

loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jer. xxxi. 3.

The *mutual* love of the Three Persons in the Godhead is quite intelligible to all who admit the existence of the Eternal Trinity. It is in the necessary order of things that Three perfect ones should love one another for their respective loveliness. In the mutual bearings of the Divine Persons, "God is," God must be, "love."

But that God should love those, in whom His own image was no longer to be seen—that *the Father* should so love the world, as to give "His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life," John iii. 16—that *the Eternal Son* should so love the world, as to "make Himself of no reputation, and take upon Him the form of a servant, and become obedient unto death, even the death of the Cross," Phil. ii. 7, 8—that *the Holy Ghost* should so love the world, as to "reprove the world of sin, and of righteousness, and of judgment"—that He should condescend to make His tabernacle with men, that He might bring them to God, and abide the Comforter of His people," John xvi. 8; xiv. 16, 17—this is a mystery indeed.

Reader, Can you take up the song (as one who has experienced the blessing), "Behold, what manner of love *the Father* hath bestowed upon us, that we should be called the sons of God."? 1 John iii. 1. Can you say (from sweet intimacy with *Jesus*), "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever."? Rev. i. 5, 6. Can you (from personal acquaintance with *the Comforter*) beseech a Christian brother "for the Lord Jesus Christ's sake, and for the love of the Spirit."? Rom. xv. 30. If you can, happy are you indeed!

In this Covenant, then, whereof we speak, the parties concerned were the Eternal Trinity—the Father, the Son, and the Holy Ghost. The *scene* of the Covenant was the Heaven of heavens, into which no mortal eye has ever penetrated, and which no human foot has ever trod. The *date* of the Covenant is from everlasting, before the worlds were made—as long before the creation of man, as the extent of eternity.

And can it, then, be *proved*, that such a Covenant was ever made? Have we distinct evidence that God the Father was a party to that Covenant—that so was the Son—and so also the Holy Ghost? Is it possible that sinful man

should be made cognizant of what passed in the council-chamber of the Trinity in Unity, and thus attest the "act and deed" of the Almighty? Let Scripture speak for itself! Let the God of Scripture speak for Himself! Let each Person speak for Himself! Let each Person in the Godhead bespeak His own adherence—His own individual share in the Everlasting Covenant of grace and peace!

The Scriptures record, in various places, the solemn Covenant thus entered into by the Trinity in Unity—and, in compassion to our infirmities, their mutual engagements are described *under the form of converse* between the Divine Persons in Covenant.

Thus, in Isaiah xlix. 1—12, we have the words of the Eternal Son: "*Listen, O isles,* unto me; and hearken, ye people from far," (as though, Reader, He would invite *you* and *me* to consider the validity of the transaction—the reality of the Covenant). "The Lord hath called me from the womb . . . and *said unto me,* Thou art my servant, O Israel, in whom I will be glorified. THEN I SAID, I have laboured in vain . . . . . AND HE SAID, It is a light thing that Thou shouldest be My servant . . . . Thus saith the Lord to Him, whom man despiseth . . . . in an

acceptable time have I heard Thee . . . and will give Thee for a Covenant of the people," &c. Could any transaction *between man and man* have been of a more strictly personal nature —or words be more clearly traced to those who respectively uttered them?

Again, in Isaiah xlii. 1—7, the Father invites us to consider His well-beloved Son, as the chosen Messenger of the Covenant: "Behold My Servant, whom I uphold; Mine elect, in whom My soul delighteth," &c. And then, addressing the Son, He saith, "*I*, the Lord, HAVE CALLED THEE in righteousness, ... and will give Thee for a Covenant of the people," &c.

In Psalm ii. 7—9, the Son relates words of Covenant import, addressed to Him by the Father —"I will declare the decree. THE LORD HATH SAID UNTO ME, Thou art My Son; this day have I begotten Thee. *Ask of Me*, and I shall give Thee the heathen for Thine inheritance," &c. This passage is cited in the New Testament, as having prospective reference to the Resurrection of Jesus Christ—Acts xiii. 33; Heb. v. 5— which was one of the solemn provisions of the Everlasting Covenant.

In Psalm xl. 7, 8, we have another record of

Covenant intercourse between the Father and the Son—and this, with reference to Christ's coming into the world. The Eternal Son rehearses the Father's will concerning Him: "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened," (that is, Thou hast taken Me, and I have bound Myself to be, Thy Servant—see Ex. xxi. 6) "burnt-offering and sin-offering hast Thou not required." And then He records His determination to do His Father's will—"THEN SAID I, Lo, I come . . . I delight to do Thy will, O My God; yea, Thy law is within My heart."

In Isaiah xxvi. 19, we have a notable mention of Covenant intercourse between the Divine Persons. The Father, addressing the Son, saith, "Thy dead men shall live." The Eternal Son then takes up the Covenant—accepts the decree—saying, "Together with My dead body shall they arise." Even as it was afterwards written, in virtue of the Covenant fulfilled, "If ye then be risen with Christ," &c. Col. iii. 1. "Even when we were dead in sins," God hath "quickened us together with Christ." Eph. ii. 5. "And you . . . hath He quickened together with Him, having forgiven you all trespasses." Col. ii. 13.

In Zechariah ix. 9—11, God the Father an-

nounces to Zion the future advent of her King, And then, as it appears, He addresses the Son Himself, saying, "As for Thee also—by the blood of Thy Covenant I have sent forth Thy prisoners out of the pit, wherein is no water."

Again: In Psalm cx. 1, 4, David, in Spirit, is made to enter into the very nature of the Covenant transactions between the Father and the Son: "THE LORD SAID UNTO MY LORD, sit Thou on My right hand," &c.—And, "THE LORD HATH SWORN (and will not repent) Thou art a Priest for ever, after the order of Melchisedek."

Also, in Zechariah xi. 13, God the Father is represented as addressing the Son, in prospect of an incident that was to occur in the life of Jesus upon earth, and intimately connected with Covenant engagements and events, "And THE LORD SAID UNTO ME, Cast it unto the potter—a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

But, in all these passages, no mention is made of *the Holy Ghost.* Are we, then, to infer that the Spirit of God took no part in the Covenant of Grace—but that this was confined to the Father, and the Son? By no means. The

Eternal Son, speaking of His own mission into the world, saith, "And now the Lord God, and *His Spirit*, hath *sent Me*." Isa. xlviii. 16. And, if the Holy Spirit was concerned in the mission of Jesus Christ, must He not have been equally so in *all* the transactions of the Covenant?

Again: mention is made of the part taken in the Covenant by the Holy Ghost, in Isaiah lix. 21. The Father is represented, it would seem, as addressing the Son—"As for Me, this is My Covenant with them, saith the Lord; My Spirit, that is upon Thee, and My words which I have put in Thy mouth, shall not depart," &c.

That the Holy Ghost was, and is, practically engaged in carrying out the provisions of the Covenant, may be seen by referring to the following Scriptures — Acts v. 3, 9; x. 19; xi. 12; xiii. 2, 4; xvi. 6, 7; and perhaps Isa. xxvi. 19—"Awake, and sing" being the call of the Holy Ghost, as in Rev. xxii. 17. And again, in Isa. lvii. 18, where we seem to have the distinct office of each Person in the Trinity brought out. (1). "I have *seen* His ways"—the *Father* seeing the sinner's need, with a view to provide for it. (2). "And will *heal* him"—the *Son* undertaking the office of Saviour with healing in

His wings. (3). "And restore *comforts*," &c. —*the Holy Ghost*, the Comforter, whose fruit is joy and peace. Gal. v. 22.

Reader, what a view we have here presented to us of "THE BEAUTY OF THE LORD OUR GOD" —in other words, of the glorious unity, and the loving co-operation, of the Eternal Trinity—the Father, the Son, and the Holy Ghost! Are you a child of God, able to realize your calling and election in Christ Jesus, and to rejoice in hope of the glory of God? Think, then, of the love of the Trinity in Unity having been eternally, infinitely, irrevocably fixed upon unworthy thee! Could you find any three *human* beings concentrating their joint affection upon you for a moment? Still less could you find any such beings who would *continue* to love you every moment—never to take their eyes off you—never to remove their affection from you—to love you, in spite of all that is unlovely in your character, or unseemly in your conduct. Where, among the sons of men, could you meet with such a miracle of unity—such a miracle of love? Yet, this is exactly what is set before you in the Triune God—He has loved you with an everlasting love; therefore, with lovingkindness hath He drawn you.

And still more, think of the whole company of God's elect—of the unsearchable Unity manifested by the Eternal Trinity in choosing, calling, saving, keeping them, each and every one—not a shadow of difference having existed among the Divine Persons, either as to the election, or the final redemption, of a single heir of glory, any more than in ordering the locality, and peculiar form, of every blade of grass that grows upon the mountains. Whom One loved, All have loved. Whom One has borne with, All have suffered long. Whom One sympathized with, All have pitied. Whom One cared for, All have tended. Whom One has sustained, All have kept. There has never been a new birth, at which They have not all, in Unity, presided; not a sorrow of any child of God, to which any One of the Divine Persons has been indifferent; not the sick-bed of a saint, from which the Father, the Son, or the Holy Ghost, has ever been absent; not the departure of a Christian soul, which has not been ordered, watched over, and accomplished by the loving unity, and joint operation, of the Eternal Trinity.

Reader, does not the Everlasting Covenant with all that it unfolds concerning the Trinity in Unity, lead thee and me, more than ever, to

admire, while we adore, "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD"?

As regards the part taken therein, respectively, by the Trinity in Unity, the Covenant of Grace was *literally* a covenant transaction, between the Father, the Son, and the Holy Ghost. But, as it affects the mutual bearings of God and man, it is not, strictly speaking, a Covenant, but a pure act of Grace.

True, it is written, "Behold the days come, saith the Lord, that I will make a new Covenant WITH the house of Israel," &c. Jer. xxxi. 31—33; Heb. viii. 8—12. And again, "As for Me, this is my Covenant WITH them, saith the Lord; My Spirit, which is upon Thee," &c. Isa. lix. 21. But this means not that the Covenant was made with them as a contracting party, but as mere recipients of grace.

In this respect, the Covenant of Grace differs essentially from the Covenant of Works, which was, *literally*, a Covenant between two contracting parties, God and man—God gave a Law, and covenanted to reward obedience to the Law;

and man solemnly took the Law upon himself, and covenanted to keep the Law. See Exodus xxiv. 7.

The Covenant of Grace was from everlasting, in the mind and purpose of the Eternal Trinity. An intimation of its existence was given, immediately after the Fall, in the promise that the seed of the woman should bruise the serpent's head. Gen. iii. 15. It was still more plainly revealed to Abraham, in the announcement that "in him, and in his seed, all the nations of the earth should be blessed." Gen. xii. 3; xxii. 18, comp. Gal. iii. 8—18.

The Covenant of Works seemed, for a season, to supplant the Covenant of Grace—yet, in reality, it did not so. For not a sacrifice was offered under the Ceremonial Law, but it pointed to the Blood of Jesus—that blood of His Covenant, whereby the prisoners were to be "sent forth out of the pit, wherein is no water," Zech. ix. 11—nor yet was there a single Priestly rite, that spake not of Him, who was to be a Priest for ever, after the order of Melchisedek.

But, although the Covenant of Grace was ever the TRUE ground of acceptance with God, and thus under-lay the whole ceremonial of Moses—that which appeared on the surface (the *ostensible*

Covenant) from Moses to Christ, was the Covenant of Works—God contracting on the one hand, and man on the other.

So completely was this Covenant impressed upon the mind, and interwoven with the condition, of Israel—so thoroughly, as a Covenant, had it veiled the Covenant of Grace—that God Himself, in prospect of its full development in Jesus Christ, calls that, which had been from everlasting, a *New* Covenant—so novel would its terms appear to man, as the real ground of acceptance with God. Jer. xxxi. 31; Heb. viii. 8; 1 Cor. xi. 25.

In the Covenant of Works man was a contracting party. In the Covenant of Grace his part is not to contract, but simply to "take hold of" the Covenant of God—Isa. lvi. 4—7;—not to render obedience in fulfilment of a Covenant, but to receive the promise of Grace. In the better Covenant the sole contracting party is GOD, as it is written, "Now a mediator is not a mediator of one; but GOD IS ONE." Gal. iii. 20.

In all ordinary covenants there are two or more contracting parties, and a mediator may be employed to bring them to a mutual understanding. So it was in the Covenant of Works —and it was ordained in the hand of a Mediator,

even Moses. Gal. iii. 19; see Ex. xx. 19; De. v. 25—28.

But, in the Covenant of Grace, there is but one contracting party—that is God—"GOD IS ONE." In the Covenant of Works, man had to work out his own part. In the Covenant of Grace, man has to do nothing but *receive*. But it may be said, "Is it not a Covenant between God and man, after all? Is not the blessing made conditional upon man's repentance, and faith in Jesus Christ?" Most assuredly—but then, these very conditions are fulfilled by God Himself. Man *repents*—but WHOSE *doing is it?* It comes from God—see Jer. xxxi. 18, 19; 2 Tim. ii. 25. Man *believes*—but *by what means?* It is the gift of God. Eph. ii. 8; Phil. i. 29; see also the nature of the Covenant, as expounded in Jer. xxxi. 31—33; Heb. viii. 8, 9.

"GOD IS ONE."—The *design* of the Covenant was OF GOD. The *means* for carrying it out were OF GOD. The *gift* of a Saviour was OF GOD. The *mission of the Holy Spirit* was OF GOD. *Faith* is FROM GOD. *Repentance* is FROM GOD. The *forgiveness* of sin is FROM GOD. A *new heart* is FROM GOD. *Final perseverance* is FROM GOD. In all this man is not an agent, but a recipient. Every engagement is made BY GOD—every pro-

vision enacted BY GOD—every condition fulfilled BY GOD. Man, indeed, by laying hold of the Covenant, is a fellow-worker with God, who "worketh in us both to will and to do of His good pleasure." Phil. ii. 13. But, as regards the Covenant itself, God, in the Unity of the Eternal Trinity, is the sole party to this Covenant—so, literally, may it be said, regarding it, that "GOD IS ONE."

Reader, Do you fear the Lord? Then the secret of the Lord is with you—He has shewn you *His* COVENANT. Psa. xxv. 14. Your eye has discerned THE BEAUTY OF THE LORD YOUR GOD in His grace and love. Your ear has listened to the music of the Covenant. God has said to your soul, "I am thy salvation." Ps. xxxv. 3. In your heart and conscience the Blood of Jesus tells you that your sins are forgiven you. In your renewed mind the Spirit bears constant testimony to the Covenant of peace, by bearing witness with your spirit that you are a child of God. Rom. viii. 16. There, in the inner chambers of your soul, that Covenant has its practical, its constant, fulfilment. Your convictions of sin—your experience of grace—your conflicts, your consolations, your sighs, your tears—are telling unceasingly of that Everlasting

Covenant ordered in all things and sure. 2 Sam. xxxiii. 5. In all the workings of your spiritual frame you are a living witness of the inseparable unity, and joint operation, of the Father, the Son, and the Holy Ghost—your very being in Christ is an exhibition of "THIS GLORIOUS AND FEARFUL NAME, THE LORD THY GOD."

HE TRINITY IN UNITY—THE ARNATION OF THE ETERNAL WORD.

E Word was made flesh, and dwelt among John i. 14. "God was manifest in the " 1 Tim. iii. 16. "Without controversy is the mystery of godliness"—the Eternal "took upon Him the seed of Abraham"; was made in the likeness of men." Heb. ; Phil. ii. 7.

t that the Godhead of the Son was shut up n the Person of the Man Christ Jesus, so t should exist and act nowhere else. God- restricted to space, would be no Godhead . In the days of His flesh Jesus asserted wn omnipresence as God, when He spake imself as "the Son of Man, which IS in n." John iii. 13. And, in like manner, hat His bodily form is at the right hand of Majesty in the heavens, He is, as God, pre- also on the earth, and especially in the

hearts of His people. See John xiv. 18, 23, *et alibi.*

God is present everywhere. Not that His attributes are divided—that His truth should be here, and His righteousness there—His power in one place, and His holiness in another. Nor yet that a portion of all His attributes should be in a given spot, and the other portions elsewhere. No, God is present everywhere, in essence undivided, indivisible—all His attributes concentrated on every spot of infinitude at the same moment of time; else God would not be perfect anywhere, nor anywhere infinite—He would be nowhere entirely God. Therefore, if the Godhead of Jesus Christ had been confined, in its existence and powers, to His bodily frame, He must have ceased to be God, which is impossible. No—Jesus, in very deed, was God. During His life upon earth, His Godhead filled all space, even as before He was made flesh. Yet we say also that His human Person received the undivided essence of Godhead—so that the entire Godhead had place in Him, as the Man Christ Jesus. For "in Him are hid all the treasures of wisdom and knowledge . . . . In Him dwelleth all the fulness of the Godhead bodily." Col. ii. 3, 9.

"The Word" was to be "made FLESH"—yet

not sinful flesh. It was not that a body should be generated after the manner of man—and that, instead of being inhabited by a human soul, it should receive for its inmate the Godhead of the Eternal Son. By such a process, not only would Jesus have been imperfectly man, as having a human body, without a human soul—but neither could infinite Holiness have fixed its abode in an impure dwelling. Nothing but flesh free from the taint of sin could form a dwelling meet for the Son of God.

Yet Christ was to be "*made of a woman,*" Gal. iv. 4—though not to inherit the woman's sin. He was to be of Adam's race, yet not to be born in Adam's fallen nature. Concerning the flesh, He was to come of Israel—to be literally a Jew in His human descent. Though He was David's *Lord*, He was also to be David's *Son*. Matt. xxii. 41—45. It was needful that He should be bone of our bone, and flesh of our flesh, or He would not have been available as our substitute. At the same time, it behoved Him to be without spot and blemish; or He could not, in our stead, have been a sacrifice acceptable to God.

Such being the requirements of Christ's human nature, it was necessary that A BODY should be

provided for Him accordingly. And thus it is written, in words prophetically spoken by Christ Himself, as the Eternal Son, "Sacrifice and offering Thou wouldest not; but a BODY hast Thou prepared Me." Heb. x. 5. The body, of which we speak, was, therefore, the result of deliberate counsel on the part of the Trinity in Unity. And if this union of purpose was manifested in the creation of the world, as an habitation for man—how much more place was there for this, in framing that which was to form a dwelling for the living God!

Considered in every point of view, the body of the Lord Jesus Christ is the most mysterious and wonderful of all the works of God. Viewed merely in the light of its own intrinsic holiness, and as to the manner of its generation, it was a mystery unspeakable. How much more so when it is considered as the abode of Deity itself! God dwells in all His children through the Holy Spirit, whom He has given to them—yet, in making them "partakers of the Divine nature," (2 Pet. i. 4) He does not impart to them the Godhead. You may say of any true Christian, "There is a child of God!" But of Jesus it might be said, "There is A MAN, and He is GOD." His human body belongs not to Him

merely, as man; neither does the Godhead belong to Him, exclusively, as God. But, by the mysterious union of the two natures, the Godhead belongs to Him, as Man—the manhood pertains to Him, as God. He was, in very deed, "GOD MANIFEST IN THE FLESH." As the Man Christ Jesus, He was, and is, "the image of the invisible God"—even "the express image of His Person." Col. i. 15; Heb. i. 3. The very essence of the Godhead dwelt in the bodily form of Jesus—so that when He came into the world, the very "Child" that was "born" was named "THE MIGHTY GOD; THE EVERLASTING FATHER." Isa. ix. 6. He was to be called "Immanuel," or, "GOD WITH US"—"the Word made flesh"—"a Saviour, which is Christ the Lord." Matt. i. 23; John i. 14; Luke ii. 11.

The human Person of the Lord Jesus Christ may be compared to heaven itself—it is the abode of Almighty God. God is present everywhere; yet God is said specially to dwell *in the heavens.* Psa. cxv. 3; cxxiii. 1; Isa. lvii. 15; lxvi. 1, *et alibi.* In like manner, the Eternal Son is present everywhere; but He dwells most notably in His human Person—the body that was prepared for Him—as the Man Christ Jesus. The body of Jesus Christ is as the very throne of God,

for in it lives and reigns God the Eternal Son, One with the Father and the Holy Ghost, in the glory of the Eternal Trinity.

The humanity of Jesus is made the very landmark of the heavenly places—that which stamps the locality of heaven itself. To pure Spirit—*i.e.*, the spiritual essence of God—we know not how to assign a special habitation. But a bodily form *must* occupy a given spot. Now, the Man Christ Jesus "is gone *into heaven*, and is on the right hand of God." 1 Pet. iii. 22; see also Acts i. 11; iii. 21, *et alibi*. Stephen saw Him there; John, in vision, saw Him there, in the midst of the Throne. Acts vii. 56; Rev. i. 13; v. 6, *et alibi*. Therefore, we say that Jesus is in the heavens—and thus, heaven is the place WHERE JESUS IS. Thus it is the body of the Man Christ Jesus that marks the local character of heaven itself. The Person of Jesus is become the very centre-point of the Universe—a bodily form in the heavenly places—itself, as a created thing, embodying the very essence of the Creator—a tangible form in what would, otherwise, have been the region of intangibility—the focus of vision to the angelic host—the centre of thought to the Church on earth—a bodily object, on which God Himself loves to dwell; the face

of His Anointed—a spot (the only spot) where the eye of God, and the gaze of man, can be jointly fixed; THE FACE OF THE MAN CHRIST JESUS. Psa. lxxxiv. 9; 2 Cor. iv. 6.

We have Scripture evidence that the preparing of the body of Jesus Christ was the work—the result of the united agency—of the Trinity in Unity.

The birth of Jesus Christ was thus, prospectively, announced to the Virgin Mary, "*The Holy Ghost* shall come upon thee; and the power *of the Highest* shall overshadow thee; therefore also that Holy Thing, that shall be born of thee, shall be called the Son of *God.*" Luke i. 35. Again, "Now the birth of Jesus Christ was on this wise; when, as His mother Mary was espoused to Joseph, before they came together, she was found with child of *the Holy Ghost.*" And when Joseph her husband was minded to put her away privily, the Angel of the Lord appeared to him in a dream and said, "Fear not to take unto thee Mary thy Wife; for that which is conceived in her is of the Holy Ghost." Matt. i. 18—20.

In the unsearchable, adorable, incontrovertible mystery of Godliness, before which men and angels must veil their faces in deep humility,

the body of Jesus Christ was conceived of *the Holy Ghost*. But Jesus Christ is never called the Son of the Holy Ghost; therefore when we read that "that Holy Thing" was to be "called the Son of God," we conclude that this, as well as His being called "the Son of the Highest," means that He was the Son of the *Father*. Hence we are warranted in saying that the body of Jesus Christ was prepared by the Father and the Holy Ghost.

But was the Eternal Son Himself excluded from this covenant-transaction? I trow not. It was with reference to the preparation of this wondrous body, that the Eternal Son spake in prophecy, saying, "Lo, I COME (in the volume of the Book it is written of me) to do Thy will, O God," Heb. x. 7—thereby proving His coming in the flesh to have been an act of His own divine, deliberate will. In like manner, when it is said, "He took not on Him the nature of angels, but HE TOOK ON HIM the seed of Abraham," (Heb. ii. 16), we look upon it as indicating the same uncontrolled, divine principle of action. The same may be said of the kindred passage, "But made Himself of no reputation, and TOOK UPON HIM the form of a servant." Phil. ii. 8. As Jesus had the power of laying down His life

at will (John x. 18)—so had He the power to take upon Him human nature, in His free agency as God the Eternal Son—God over all, blessed for ever.

In proof of this, it is edifying to compare Heb. x. 5 with Psa. xl. 6. The former is the passage already cited—"*a body hast Thou prepared me*"—which, as we have seen, clearly indicates the co-operation of the Father and the Holy Ghost, and is quoted by the Apostle from the Septuagint, or Greek version of the Old Testament. The latter is this—"Sacrifice and offering Thou didst not desire; *mine ears hast Thou opened* (or 'bored'); burnt offering and sin offering hast Thou not required. Then said I, Lo, I COME (in the volume of the book it is written of Me) I delight to do Thy will, O my God; yea, Thy law is within mine heart."

"*Mine ears hast Thou opened*"—literally, "mine ears hast Thou digged," or "bored." Now, this is an allusion to an ordinance of Moses, recorded in Exodus xxi. 6. "If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free, for nothing. . . . And if the servant shall say, I love my master, my wife, and my children—I will not go out

free; then his master shall bring him to the judges. He shall also bring him to the door, or to the door-post, and his master shall BORE his ear through with an awl: and he shall serve him for ever."

Now, the servant made himself a party to this transaction as well as his master. In like manner, the Lord Jesus Christ, by using this figure prophetically, with reference to His own coming in the flesh, proclaimed Himself a party to that covenant transaction, according to which a body was to be prepared for him—that body, in which He was to be the antitype of the Levitical Israelite just alluded to, by taking upon Him "the form of a servant." Phil. ii, 7. And thus the passage of Scripture above quoted in its Old and New Testament versions respectively, may be compared to a coin with its obverse and reverse—the one bearing the "image and superscription" of *the Father* and *the Holy Ghost*—the other, that of the *Eternal Son* Himself. "And who is sufficient for these things?"

"The Word was made *flesh*." John i. 14. And by "flesh" we here understand, not merely a fleshy body—but flesh with its accompaniment, a human soul, and all its faculties of heart and mind. By the divine operation and consent of

Trinity in Unity, the body of Jesus Christ was conceived and born a Holy Thing—holy, immaculate flesh—and, by the same Divine appointment and co-operation, His human soul, with all its faculties, came into existence, a pure and holy thing—pure in all the purity, holy in all the holiness, of God. The flesh was not generated sinful flesh, and afterwards suffused with holiness; neither was the soul imparted a corrupt soul, and then transformed into the Divine image. The very meaning of the body of Jesus Christ being conceived of the Holy Ghost, and by the overshadowing of the Highest, was that, even as Man, He should be THE SON OF GOD; and that all His human faculties, both mental and bodily, should be in accordance with His Divine descent.

It was in such a body—thus furnished with a human soul—that the Eternal Son took up His abode. At His very birth He was "THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE," "GOD MANIFEST IN THE FLESH." From the very beginning, according to the Eternal Covenant, the body of Jesus Christ had no meaning, but in connection with the Godhead of Him, who should come forth in it, "whose goings forth" had been "from of old, from everlasting." Micah v. 2.

Then, Reader, is it not true? Does not the whole work of Creation sink into nothing, compared with that surpassing work of the Trinity in Unity—the preparing of the body of the Lord Jesus Christ? On this work alone depended the salvation of fallen man. *Without this*, according to the Covenant of Grace, God could not have made up the number of His jewels, nor have brought many sons to glory. Mal. iii. 17; Heb. ii. 10. *Without this*, the Eternal Son could not, according to the Covenant, have inherited the joy that was set before Him; the Beloved could not have come into His garden, that He might eat His pleasant fruits. Heb. xii. 2; Cant. iv. 16. *Without this*, according to the Covenant, "the love of the Spirit" would have had no room for exercise toward the children of men. Rom. xv. 30. *But for the body of Jesus Christ*, there could have been, according to the Covenant, no loving co-operation of the Trinity in Unity for the peopling of the kingdom of heaven—the Spirit and the Bride would never have said, "Come!" There would have been none to "*hear*"; none to say, "*Come*"!—There would have been none to "thirst"; none to "take of the water of life freely"—nay, there would have been no water of life to take of; no grace, no salvation, no *glory*. Rev. xxii. 17.

Then, let us thank God that, in His infinite wisdom, He has so plainly revealed the character of the human nature of our Lord and Saviour Jesus Christ. "Without controversy great is the mystery of Godliness—God was manifest in the flesh." 1 Tim. iii. 16. But, while the mystery is great—unsearchably great—the facts are plain, and clearly revealed. Therefore, while we make no attempt at fathoming the mystery, we credit the *facts*—and we do this, as a simple matter of faith. It is all "written for our "learning," (Rom. xv. 4,) and we need it in the present day—this day of many errors, and unblushing infidelity, when the axe is so impiously laid at the root of the Tree of Knowledge, and discredit so profanely cast upon the Word of God.

The whole controversy, involved in the opinions of the present day, hinges directly, or indirectly, upon *the nature of Jesus Christ*, both human and Divine; and this, again, turns upon the facts related concerning the generation and birth of Jesus Christ. Thus, that which we have been considering in the present chapter, lies at the very root of the Christian faith. Then, Reader, turn not away from the consideration of this subject, as being either unnecessary, or too mys-

terious to be looked into. I ask you n
comprehend the mystery—that were as p
as it is impossible. I simply ask you to r
the bare facts, as related in the Word of
that you may be the more effectually
against the scepticism of the day.

Reader, if you would read in the
characters that "*God is love*," and discern
BEAUTY OF THE LORD OUR GOD," you mus
the loving counsel, and wondrous co-ope
of the Trinity in Unity, in preparing the l
our Lord and Saviour Jesus Christ—God
fest in the flesh.

THE TRINITY IN UNITY—IN THE DEATH OF JESUS CHRIST.

WHAT a mystery is Man in his nature and xistence! Mortal, yet immortal; fleshy, yet ital; as to the formation of his body out of ust, on a level with the beasts (Gen. ii. 19 ith iii. 19)—in his moral constitution, nay, ven in his bodily shape, made in the likeness of od Himself!

What a mystery is man! Composed of ele-ents so different, yet so closely put together—e earthy body, and the immaterial soul! here was a body, earthy, material, lifeless—lent, motionless, unconscious. As flesh, it was ready an existent thing—complete, as to its ality—independent of all things else in its un-uestionable being. The breath of the Almighty with reverence be it said) was still in Himself —uncommunicated to that earthy thing. Could ny two things have been more essentially dis-

tinct than the breath of the Almighty, and that body of clay? Separate, respectively, one from the other, each in its proper nature, and distinctive character, there was no law of mutual attraction, whereby they could necessarily have been brought together.

But see what God hath wrought! The breath of the Eternal goes forth—God breathes into man's nostrils the breath of life—and man becomes a living soul! Gen. ii. 7. And now it is no longer the breath of God apart, and the earthy thing apart, but flesh and spirit brought together—bodily qualities and mental powers—corporeal feelings and spiritual emotions—all the properties of flesh, yet all the features of a higher state of existence—in one undivided Man! Thenceforth man was to present a miracle of compound being—a wondrous combination of opposite, yet not irreconcileable, natures—an exhibition paramount of the mighty power of God.

And yet, though body and soul were so marvellously joined together, each still retained its own nature, and distinctive properties. Flesh was not converted into spirit, nor spirit into flesh. Separate in the beginning (although inseparable as long as God willed that they should be united), they were still capable of being

vered again, each into its state of normal olation. God had but to "gather to Himself is spirit and His breath, and all flesh" would perish together, and man turn again to dust" -the dust to "return to the earth as it was, and ie spirit to return unto God who gave it." Job xiv. 14, 15; Eccles. xii. 7. As it is written also Psa. civ. 29, "Thou takest away their breath, ey die, and return to *their* dust." And again, for *dust thou art*, and unto dust shalt thou re-rn." Gen. iii. 19. Not that the spirit was to be sorbed into God, and thus lose its separate, lividual existence—but to remain for a season :cording to God's eternal purpose) an isolated, risible, unearthly thing, in expectation of its al destiny.

It was this state of things that was placed fore Adam, when the Lord said unto him, "In e day that thou eatest thereof, thou shalt surely ." Gen. ii. 17. We all know what happened how that, which had been *possible*, became a *ility*—how that, which had been a *contingency*, came the universal *rule*—in fine, how "sin tered into the world, and death by sin; and so ath passed upon all men, for that all have ned," Rom. v. 12—that, which God had ned together, man forcibly put asunder. Death

has since come to be called, "*The Debt of Nature,*"—yet it was not so in the beginning; it became so only in consequence of man's transgression. Body and soul were made to live together—and not that the soul should ever have become as a bubble disengaged from the pipe of the blower—to float, as it were, a naked, disjointed thing—estranged from God—separated from its earthy habitation—to remain (but for God's everlasting purpose) a nondescript, isolated thing, to all eternity.

What a mystery, then, is man! A mystery as he came forth from God! A mystery in his fallen nature! A mystery in life—a mystery in death! A two-fold mystery—a fearful reality—in the separation of soul and body!

"Forasmuch, then, as the children are partakers of flesh and blood," God, the Eternal Son, "likewise took part of the same,"—"The Word was made *flesh.*" Heb. ii. 14; John i. 14. The Godhead of the Eternal Son united itself to a human soul, that, in inseparable union with the soul, it might assume a human body; and that, in the fulfilment of Covenant provisions, might, in unbroken union with the soul, be severed from the body (He "was made a little lower than the angels," *expressly* "for the

uffering of death." Heb. ii. 9)—that so death night pass upon Him, who was "God manifest n the flesh"—the Man Christ Jesus.

For thirty-three years God, the Eternal Son, abernacled on the earth, making Himself so ntirely one with His human nature, in all the actings of the soul and body respectively, that He was not God apart, and Man apart, but God and Man in One Christ—the Man Christ Jesus. Had Jesus Christ inherited the fallen nature of Mary His mother, He must then, on His own account, have been morally and judicially liable o death. In that case there would have been no room for saying that "it was NOT POSSIBLE hat He should be holden of it." Acts ii. 24. But, being conceived of the Holy Ghost, and hus having a nature holy and undefiled, He was morally exempt from death. "Death passed upon all men, for that all have SINNED." Rom. . 12. But Jesus "did NO SIN"—"in Him is NO SIN." 1 Pet. ii. 22; 1 John iii. 5. How hen could death, the consequence of sin, have passed upon the Man Christ Jesus?

But though Christ could not, on His own account, have been liable to death, He made Himself so by incurring the liabilities of fallen man. He took flesh on purpose that, for a

season, He might lay it aside again. He was "made flesh," that He might pass through all the humiliation of man's nature, and, in fine, experience the judicial separation of soul and body. As this is violence to nature—even to fallen nature—how much more so must it have been to the sinless humanity of Jesus, which, on its own account, owed no such debt to Divine justice, and to which the sufferings and humiliation of death upon the Cross, must have been such as could be experienced by none but Him who was God and Man in One Christ!

As the death of Jesus Christ was a matter of Covenant transaction on the part of the Trinity in Unity, it was a matter of Divine necessity that the Three Persons in the Godhead should be, both jointly and individually, concerned in bringing it to pass.

Concerning the operation of God the FATHER, we read, "He that spared not His own Son, but *delivered Him up* for us all," *et. seq.* Rom. viii. 32. "Herein is love, not that we loved God, but that He loved us, and *sent His Son* to be the *propitiation for our sins.*" 1 John iv. 10. "God so loved the world, that *He gave His only-begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life. For

God sent not His Son into the world to condemn the world"—*et. seq.* John iii. 16, 17. Thus we read also that Christ was "*delivered by the determinate counsel and fore-knowledge of God,*" although this did not cancel the guilt of those by whom He was "taken, and by wicked hands crucified and slain." Acts ii. 23. But perhaps the most striking passage on this head is that contained in Zech. xiii. 7, "*Awake, O sword,* against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts." And when Christ had taken upon Himself the sins of the whole world, could God do otherwise than call to the sword to awake against Him? In the words of Jesus Himself, "OUGHT NOT Christ to have suffered these things, and to enter into His glory?" Luke xxiv. 26. Yea, "*it pleased the Lord* to bruise Him"; "He hath put Him to grief." He was "stricken, smitten of God, and afflicted." Isa. liii. 4. Could it have been otherwise, since He was to be "made SIN for us, who knew no sin, that we might be made the righteousness of God in Him"? 2 Cor. v. 21.

That THE HOLY GHOST had part in the death of Jesus Christ, we have proof from Heb. ix. 14, where it is written, "How much more shall the blood of Christ, who, *through the Eternal Spirit,*

offered Himself without spot to God, purge your conscience from dead works, to serve the living God?" Doubtless, Jesus was sustained by the power of the Holy Ghost, when He thus offered Himself to God. And if the Spirit thus sustained Him, He must also have *consented* to the deed. For, as it pleased the Father to bruise His Son Jesus Christ, so, according to the law of the Covenant, and the unfailing co-operation of the Eternal Trinity, this must have been as pleasing to the Eternal Spirit, as it was to the Father Himself.

But, because "the Word made flesh" was the subject of this momentous operation, was HIS OWN GODHEAD, on that account, unconcerned in the same? Had this been the case, where would have been the unbroken Unity of the Eternal Trinity? And we have abundant proof that although, as to His humanity, Christ was "crucified through weakness" (2 Cor. xiii. 4), His Godhead was not inactive on the occasion—nay, that, as God, He was as much concerned therein, as the Father and the Holy Ghost, with the full consent of His own eternal will, and in the full exercise of His own Almighty power. Godhead in abeyance is an impossibility—it would then cease to exist, which it were as profane, as unreasonable, to *suppose*.

We have, on this subject, a striking passage in John x. 17, 18, "Therefore doth My Father love Me, because I LAY DOWN My life, that I might take it again. NO MAN TAKETH IT FROM ME, but I LAY IT DOWN OF MYSELF. I have POWER to lay it down, and I have POWER to take it again. This commandment have I received of My Father."

These words could have been spoken by Jesus only in virtue of His own essential Godhead. "There is *no man* that hath power over the spirit (*i.e.*, His own vital existence) to retain the spirit; neither hath he power in the day of death." Eccl. viii. 8. Christ Himself had not this power in virtue of His humanity; He could only have exercised it, as God. Even though we understood these words in the sense of His mediatorial nature having received this power from the Father, He could in no wise have been equal to the discharge of such power, EXCEPT THROUGH THE PRESENCE OF HIS OWN ESSENTIAL DEITY. If His Godhead had not consented—nay, had it not been a party—to the act of His death, crucifixion itself could not have deprived Him of life. Nothing but His own good pleasure, as God, could have made it possible for Him to die. In accordance with this we

have the very significant word employed in the original, Luke ix. 31, to signify "His decease, which He should accomplish at Jerusalem," *τὴν ἔξοδον αὐτοῦ*—His Exodus. In like manner He is said to have dismissed, or *let go*, His spirit—His own deliberate act. Matt. xxvii. 50. *ἀφῆκε*. Such also seems to be the force of the Greek *παραθήσομαι*. Luke xxiii. 46.

Speculations have been rife as to what was the *immediate* occasion of the death of Jesus Christ—whether He died from rupture of the heart, or what other bodily crisis. Now, is not this simply to disregard the testimony of Jesus, as above considered, and to question His own deliberate act, as God? If the life of Jesus was taken from Him by means of a broken heart, or any other human cause, then He did not lay down His life of Himself. Then, instead of His having simply dismissed His Spirit by His own Divine will, man must have taken it from Him, either by the wounds inflicted on His body, or by the reproach cast upon His soul. Where Christ Himself saith in prophecy, "Reproach hath broken my heart" (Psa. lxix. 20), the language is figurative; these words must be taken as equivalent to what immediately follows, —"and I am full of heaviness; and I looked

for some to take pity, but there was none; and for comforters, but I found none."

Or, if it be argued that the heart of Jesus may have given way from the mental anguish occasioned by the hiding of his Father's countenance, this is to infer that he was unequal to the burden of all that was laid upon Him; and we thus lose the majesty of "God manifest in the flesh" bearing, to infinitude, the curse and the shame; and, when the bitter cup had been drained to the very dregs, and what was equivalent to the pains of hell been fully endured in Gethsemane, by an act of His own Godhead calmly and deliberately dismissing His spirit. Besides, if we are to take the 22nd Psalm from beginning to end, as expressive of the Saviour's experience on the Cross, we may infer that, so far from having died of a broken heart, the dark cloud had passed from Him before He expired, and that He died in peace. The 21st verse is very remarkable. It begins with agonizing prayer, "Save me from the lion's mouth"—it ends triumphantly, "For THOU HAST HEARD ME from the horns of the unicorns"—and from thence to the end of the Psalm we have one continued song of praise, and of anticipation of the glory of Christ's coming Kingdom. Moreover, before He expired, Jesus

said, "IT IS FINISHED"—meaning that the atonement was complete, as to the moral sufferings necessary to effect it, although as man's substitute in all things, He had finally to seal the atonement by *bodily death*. BEFORE JESUS DIED, the veil of the temple also was rent in twain, as expressive of the old dispensation having passed away, which could not have been, except the atonement for "the transgressions that were *under the first testament*" had been fully "accomplished." See John xix. 30; Luke xxiii. 45; Heb. ix. 15.

Then, is it not more scriptural to look above all finite causes, and to ascribe the dissolution of Jesus to His own sovereign act, as God? This does away with none of the human realities that affected Him, whether in soul or body—it detracts neither from the pains of the former, nor the anguish of the latter. The Eternal Son did not exercise His Godhead, to lessen His mediatorial sufferings. On the contrary, the whole energy of the Godhead was infused into the deeds of the manhood, on purpose to give infinitude to His human feelings, affections, merits, and sufferings—to impart a boundless realization of human responsibility, together with an infinite power to discharge the same.

Human obedience was to be rendered to the uttermost—not one pang was to be spared—not one human contingency to be averted—not a single debt of human nature to remain unpaid—not one cause or effect, incident to humanity, that was not to have free course. And are not His own memorable words ("No MAN TAKETH IT FROM ME, but I lay it down OF MYSELF; I have power to lay it down,") written for our learning, that, while considering His humiliation, as man, we should not forget His power, as God?

The offering up of the body of Jesus Christ, as a sacrifice for sin, was, on His own part, a purely voluntary act. As the High Priest, under the Law of Moses, offered up the sacrifices, so Christ is said to have OFFERED UP HIMSELF—and this, as deliberately as though he had been offering up the body of a lamb or a goat. The words of Scripture are very significant on this head. Thus, "Who needed not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once, *when He offered up Himself.*" And again, "Wherefore it is of necessity that this Man have SOMEWHAT to offer." Heb. vii. 27; viii. 3. And then with what force do the words come in, "Sacrifice and offering Thou wouldest not, but A

BODY hast Thou prepared Me" (Heb. x. 5)—body that He might offer up—a body that was prepared for that very purpose!

Now, Jesus performed this, the first act of His Priestly office, in His joint nature, as God and Man. If His Manhood could not be excluded from taking a part on the occasion, still less could His Godhead. And, this being the case, does it not further authorize us to believe that the offering up of the body of Jesus Christ was as much the deliberate act of His own Godhead, as that of the Father and the Holy Ghost?

The death of Jesus Christ, as the substitute and representative of the sinner, is the most strict and summary fulfilment, that has yet taken place, of the sentence passed upon Adam, "In the day that thou eatest thereof, *thou shalt surely die.*" Gen. ii. 17. In the day of his transgression Adam *did* die spiritually and judicially; but actual death—the death of the body—did not then pass upon him. Neither in the case of Adam, nor yet of any of his descendants, has bodily dissolution been coincident with "*the second death*"—in other words, although the body has died, it has not yet endured the pains of hell. But in the case of Jesus Christ, natural death was attended with all the pains of the

second death. By enduring, to the uttermost, the effects of God's displeasure, Christ endured, SUBSTANTIALLY, the pains of hell "in His own body on the Tree"—and thus He actually "tasted" the second death before He bodily died. It was, as touching God's elect, the great reckoning day of the wrath of God—the first entire satisfaction made to Divine Justice. God's honour was then vindicated. The Law was magnified and made honourable. Mercy and Truth were met together; Righteousness and Peace had kissed each other. Truth had sprung out of the earth; and Righteousness had looked down from heaven. Psa. lxxxv. 10. 11.

Say then, Reader, was not the death of Jesus Christ an occasion befitting the full co-operation of the Trinity in Unity? Was it an act, in which the absence of any One Person in the Godhead could have been afforded, had this been possible? Nay, more; was it not, of all others, the most ample field for the loving co-operation of the Trinity in Unity? Did the Father not love the Eternal Son, when it pleased the Father to bruise Him—when He put Him to grief? Did the Son not love the Father, although the Father hid His face from Him—when He cried, "O my God, I cry in the day-time, and Thou

hearest not; and in the night seaso
not silent." Psa. xxii. 2. Was not t
love of the Son and of the Holy Ghos
exercise, when Christ, "through th
Spirit, offered Himself without spot
Heb. ix. 14. Nay, the glory that we
from it to Almighty God, together wi
vation of sinners that was involved i
bined to make it, if possible, the most
well as the most united, act that has be
to us, as proceeding from the Trinity

Well may we, then, in considering
of Jesus Christ, admire "THE BEAU
LORD OUR GOD," and adore "THIS GL
FEARFUL NAME, THE LORD OUR GOD!"

HE TRINITY IN UNITY—IN THE RESURRECTION OF JESUS CHRIST.

E Resurrection of the body must have been reed, in the counsels of God, from all eternity. t there could have been no innate necessity, her moral or physical, that body and soul uld thus come together again, any more than their being mutually attracted in the first tance. Once disjoined, they must have con- ued so for ever, had not the Almighty willed t they should be joined together once more. But it was decreed of God, according to His rnal purpose, that, as soul and body had been joined, so they should come together again— ery body to its own soul—every soul to its n body. The impalpable, invisible, immaterial l, was to return from the world of spirits—as were, from the very bosom of eternity—to take session of its original habitation, to abide in for ever.

But the body! Ah! whence was that to come—the very body which had been, but which had ceased to be? There may still be "some man" to say, "How are the dead raised up, and with what body will they come?" 1 Cor. xv. 35. Adam has been dead well nigh five thousand years. Who, it may be asked, shall gather his dust together again? "WITH WHAT BODY" will Adam come? Yea, from Adam to the present time, the earth has been receiving its uncounted dead—dust has returned to dust, and ashes to ashes. The dust is still there; for dust is a material thing—and, however minutely it may be divided, or however widely scattered, yet in some place or other—in some form or other—it must still EXIST. And, if it be still in existence, it must be as ready to obey the fiat of the Almighty, and come together again, as when Adam was first formed out of the dust of the earth.

The Resurrection does not mean a fresh Creation. It is a RISING AGAIN. This means that the very SAME THING that has lain down, shall rise once more—else the word is a contradiction. The Scripture is minutely exact on this score. It is written, "*Awake* and sing, ye that dwell in dust . . . . and the earth shall *cast out*

le dead." Isa. xxvi. 19. "All that are *in the raves* shall hear His voice, and *shall come forth;* ley that have done good, unto the resurrection ' life; and they that have done evil, unto the surrection of damnation." John v. 28, 29. And the *sea* gave up the dead which were *in* ; and death and hell" (or the grave) "the ad that were in them." Rev. xx. 12, 13. ley, who have been buried in the earth, are to e from the earth; they, whose bodies were mmitted to the deep, are to rise from the deep. es not this serve to identify the body, that is rise again, with the body that died and was ried? Every man is to rise in his own body each from that spot that received his remains er death.

How forcibly this fact is brought out in 1 ess. iv. 14—17, where the separate spirits are scribed as coming to take possession, each of own body, in the day of Christ's return! ey had, in the separate state, been ABOVE; , in union with their risen bodies, which they l come to claim, they will have to be caught FROM BELOW—that, in common with those ich are alive, and remain unto the "coming the Lord," they may be *caught up* together in he clouds to meet the Lord in the air": and shall "they" ever be with the Lord.

It is not for man to speculate upon the mea by which the particles, that once composed body, can possibly be brought together ag To say that this is impossible, is to presc bounds to the Almighty—to limit the powe the Illimitable. The Scriptures, above allu to, completely identify the one body with other, and it is not for us to devise the mean which it shall be accomplished—and still les question the fact, because it is above our c prehension.

And how was the resurrection of the bod be brought to pass? How were body and to be brought together again? In the abs of all mutually attracting power—in the fac mutual separation, according to every nat law, hopeless and interminable—how were separate spirit, and the lifeless dust, to be united in one, henceforth, inseparable bei How was man, that had lain down, to rise ag How was he to awake, and be raised out of sleep?—"How unsearchable are God's ju ments, and His ways past finding out"! R xi. 33. Who could have imagined that, "a man came death, *by man* also" should c "the resurrection of the dead"? That who, Himself, had died, should be the "plagu

of death—that One who, Himself, had been laid in the tomb, should be the grave's "destruction"? That thus "the sure mercies of David," or mercies promised to David (by which, in this place, we are to understand THE RESURRECTION, as being the crowning point of those mercies) should be procured by One, who was DAVID'S SON? Cor. xv. 21; Hos. xiii. 14; Acts xiii. 34. But so was to be. God the Eternal Son took flesh, at, as the Man Christ Jesus, He might both e, and rise, and revive, (Rom. xiv. 9)—and at, when He had "overcome the sharpness of ath," He might "open the kingdom of heaven all believers."

Observe the great stress laid by Scripture upon e Resurrection and its consequences. Speaking this head, the Apostle says, "*If in this life ly* we have hope in Christ, we are of all men ost miserable," 1 Cor. xv. 19—meaning to say at, *without the resurrection*, our hope would ve been confined to this life. And again, "If, er the manner of men, I have fought with ld beasts at Ephesus, what advantageth it me, THE DEAD RISE NOT? Let us eat and drink; to-morrow we die." 1 Co. xv. 32. In both ese passages the separate state, as a final conion of happiness and glory, is completely set

aside, and the whole reality of the kingdom of heaven made to depend upon *the resurrection of the body.*

And further, our Lord, when expressing the certainty of the Resurrection, saith, "Have ye not read that which was spoken to you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, BUT OF THE LIVING." Matt. xxii. 31, 32. And here the Patriarchs in question are called "*the living,*" not as then being alive in the separate state, which was also true, but *as touching the resurrection of the dead,* which awaited—and still awaits—them.

Now as Jesus Christ is, and always was, Himself, the Almighty, Everlasting God, His resurrection, according to our finite ideas, might have been accomplished by His own unaided power, as God. But it is contrary to the Divine rule, and to the very nature of the Divine essence, that any One Person in the Godhead should act independently of the others. Accordingly we find from Scripture, that in the Resurrection of Jesus Christ there was no exception to the rule.

That Christ was raised up by *the Father,* we know from many passages of holy writ. Thus—

The God of Abraham, and of Isaac, and of cob, the God of our Fathers, hath glorified is Son Jesus"—*i.e.*, by raising Him from the ad. Acts iii. 13. "Unto you first *God*, ving raised up *His Son* Jesus, sent Him to ess you," &c. Acts iii. 26. And Christ is id to have been "raised up from the dead by e glory of *the Father*." Rom. vi. 4. See also ts ii. 24; xiii. 30; xvii. 31; Eph. i. 20; and ier passages, in which we may infer that God e Father is alluded to, as having raised Jesus rist from the dead.

We have Scripture proof also that *the Holy host* was concerned in the resurrection of Jesus. us—"For Christ also hath once suffered for s . . . being put to death in the flesh, but *ickened by the Spirit*." 1 Pet. iii. 18. Christ o was "declared to be the Son of God with wer, according to *the Spirit of holiness*, by the surrection from the dead." Rom. i. 4. The irit of holiness, or Holy Spirit, thus bore stimony to Christ's being the Son of God, by ising Him from the dead. In the same se must we take the expression, that "God s manifest in the flesh, *justified in the Spirit*," by the Spirit. 1 Tim. iii. 16. Thus Christ s proved to have been accepted of God, as

righteous, by the fact of the Spirit having raised Him from the dead—the payment of the debt thus being proved by the release and discharge of the prisoner. In like manner the saints are said to be justified by the resurrection of Jesus Christ. Rom. iv. 25. Their justification in Jesus Christ is proved by the fact of Christ Himself having been justified *by the resurrection from the dead.* And thus the saints are reckoned to have risen again in the resurrection of Jesus—Col. iii. 1; Isaiah xxvi. 19—so completely is their justification identified with that of Christ Himself.

In Rom. viii. 11 we have mention of the *joint* operation of *the Father* and of *the Spirit,* in the resurrection of Christ and of the Saints respectively—"But if the Spirit of Him, that raised up Christ from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit, which dwelleth in you."

That the Godhead of *Christ Himself* was not in abeyance, on His rising from the dead, might surely have been inferred from the inseparable union, and uniform co-operation of the Trinity in Unity. Wherever the Godhead of the Father and of the Holy Ghost is concerned, there, as a

of Divine necessity, must the Godhead of
rnal Son be likewise engaged—or he is
er God. But we have express evidence
head, which we now proceed to consider.
n Jesus said to the unbelieving Jews,
y this temple, and in three days *I will*
up"—it was added by the Evangelist,
He spake of the temple of *His body*."
. 19, 21. Well might it be written,
ı therefore He was risen from the dead,
iples remembered that He said this unto
and they believed the Scripture, and the
hich Jesus had said." Verse 22.
n Christ said that He had power to lay
his life, He added, "AND I HAVE POWER
: IT AGAIN." John x. 18. What departed
f any mere human being could exercise
wer as this? A human soul could have
power to return to its lifeless tenement,
e dust, of which the body was composed,
ather itself together, and recal the soul to
it once more. Neither could any mere
soul have sustained such a weight of
d power, as to be able to effect its own
o the body, and cause it to rise from the

in the case of Jesus, we have not to do

with a mere human soul, either as left to its own resources, or endued with power from above. Is it transgressing the bounds of humble and lawful inference, to conclude that the soul of Jesus Christ left the body *in indissoluble union with the Godhead?* In its separate condition it could not be a human soul apart, and God apart—it must have been God and a human soul, in one undivided spirit—the life, the soul, the essence of Him who was, at the same moment, the Eternal Word, and the man Christ Jesus. In the days of His flesh Jesus Christ was The Word, in whom was life. Could He be less so when His soul was separated from the body? God is God, whether united to body and soul together, or to a disembodied spirit—and the separate spirit of Jesus could no more be dissociated from the essence and power of the Godhead, than could His entire Person have been in the days of His flesh. Then, as God united, in the mystery of godliness, to a human soul, the Eternal Son had power to resume the body which, for a season, He had laid aside. Could it have been to any but this, His own attribute as God, that He referred, when He said, "I have power to lay it down, and I HAVE POWER TO TAKE IT AGAIN"?

Jesus said, "I AM *the Resurrection* and the

ife." John xi. 25. He says not, "I *give* the esurrection," or I *have* the resurrection—but "I AM the resurrection." By this we are to under-stand that the *fact*, as well as the power, of resurrection was shut up in Himself. "In Him was life"—inherent, essential, self-existent life. John i. 4. He was, and is, "That eternal life, which was with the Father, and was manifested unto us." 1 John i. 2. As such, "it was not possible that He should be holden of" death. Acts ii. 24. That eternal life could never have continued in death and the grave. "I am the resurrection and the life" are words alone applicable to deity, and of which no *delegated* authority, on the part of Jesus, could seem to have warranted the utterance. We may therefore accept them as an assertion of His Godhead, and of the power that He had to take His life again.

Have we not then undoubted proof that, in the Resurrection of Jesus Christ, the Three Persons in the eternal Godhead were essentially and jointly concerned? When order sprang out of chaos, and a world, beautiful in appearance, and wondrous in its organization, was called into being, this was effected by the loving co-operation of the Trinity in Unity. It was an occasion

well befitting the manifestation of their glor
well as the exercise of their mutual complac
and good will. But what was the creatio
the world, and of all that it contains, comp
with the Resurrection of Jesus—the revivin
that body prepared by God Himself to be
Temple, not merely of a human soul, but of
Godhead of the Eternal Son—that body, w
was not only, itself, to shine in glory everlast
but to give forth from itself the entire glor
"the saints in light"—that resurrection, w
was to be, not only eternal life to the w
family of God, but to contain within itself
renewing and refreshing of the whole mat
world! "When Christ, who is our life, s
appear, then shall" we "also appear with
in glory"—for "we shall be made like I
when we shall see Him as He is." Col. iii
1 John iii. 2. It is for this same glor
appearing of Jesus, with all its consequer
that the whole creation is waiting; for '
earnest expectation of the creature" (or
created nature) "waiteth for the manifest
of the sons of God. For the creature was n
subject to vanity, not willingly, but by reas
Him who hath subjected the same in h
because the creature itself also shall be deliv

from the bondage of corruption into the glorious liberty of the sons of God." Rom. viii. 19—21.

Well, therefore, might the Trinity co-operate, in essential unity, in the resurrection of Jesus Christ. In this, as in every other acting of the Eternal Godhead, have we not cause to admire "THE BEAUTY OF THE LORD OUR GOD," and to adore "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD"?

THE TRINITY IN UNITY— THE MIRACLES AND SAYINGS OF THE MAN CHRIST JESUS.

THE manifestation of the Trinity in Unity in t Miracles and Sayings of Jesus affords the m striking illustration that can be found of t subject before us, because the joint operati essential unity, and concentrated power of t Holy Trinity, are here exhibited in the mi the words, the deeds, of an Individual—the M Christ Jesus. When Jesus spoke, He spo literally as *one person;* and yet His words w those, not only of a human being, but, at same time, the words of the Father, of the S and of the Holy Ghost—the Three Divine P sons thus speaking with one undivided voic that of the Man Christ Jesus.

In like manner, when Jesus wrought Mirac *a single hand* was lifted up to touch the lepe to be applied to the eyes of the blind—and many other such mighty deeds. And yet,

stream of miraculous power, proceeding, as it did, from the good pleasure of the Man Christ Jesus (see Matt. viii. 3) was, in effect, the expression of the conjoint power of the Father, the Son, and the Holy Ghost.

Scripture unfolds to us the Unity of the Eternal Trinity in terms not to be misunderstood —and this, by ascribing the same acts and influences, at one time to the Father, at another to the Son, and at another to the Holy Ghost. And thus we have to collect into a focus these scattered particles of light, that we may survey them in unity. But in the Person of the Man Christ Jesus it is otherwise. There we have one undivided ray, containing within itself all the prismatic elements composing its individual radiance. Without having to consult one and another passage of Holy Writ—without averting our gaze from the person and qualifications of the Man Christ Jesus—but, as it were, by a simple turn of the prism—we have before our eyes the full Epiphany, the tinted lustre, (beheld as "in a glass," 2 Cor. iii. 18), of the component glories—the individual, yet concentrated, consential operation of the Father, the Son, and the Holy Ghost.

Such being the case concerning the Person of

the Man Christ Jesus, it becomes us to approach the subject "with reverence and godly fear"; and while we are neither afraid to consider, nor ashamed to declare, our convictions of what the Scriptures have made known to us thereon, we must beware of entertaining thoughts, or advancing opinions, that may not be clearly deduced from God's Holy Word—ever bearing in mind that "the secret things belong unto the Lord our God; but those things, which are revealed belong unto us and to our children for ever.' Deut. xxix. 29.

Reader, "turn aside" with me for a little season, and let us "see this great sight"—(Ex. iii. 3)—that we may, in the Miracles and Sayings of Jesus, contemplate the momentous realities, both human and Divine, that meet together in Immanuel—those realities of glory which render the Person of the Man Christ Jesus the deepest mystery, as well as the brightest concentration of glory, that the Universe contains.

The power of God was marvellously proclaimed in the Creation of the Universe, and, if possible still more so (if man could only discern it) in maintaining the existence and order of all created things. Even Miracles are, in reality, no greater proof of Divine power, than is the standing order

of the Universe. The so-called Laws of Nature are simply the result of Divine power moving *in one direction*. Now, Miracles are merely the Laws of Nature reversed—*i.e.*, Divine power moving in *an opposite direction*. But the one can no more be an effort to the Almighty than the other—any more than it is to a man to go from left to right, or from right to left. It was the same with God whether Moses' rod should become a serpent, or the serpent become a rod once more. Ex. iv. 3, 4. Hezekiah, judging according to the Laws of Nature, thought it a light thing that the shadow should go down ten degrees on the dial of Ahaz, yet that it would be a *hard* matter for it to "return backward ten degrees." But he was made to see that, in His exercise of Almighty power, there are no degrees of comparison with God. 2 Ki. xx. 8—11. Again, God has so ordered it that the specific gravity of iron should exceed that of water; hence it is a Law of Nature that, in water, iron should sink. But in the Miracle recorded in 2 Ki. vi. 6, the specific gravity of a piece of iron was, for the time, made less (or virtually less) than that of water, so that the axe-head came to the surface and floated there. Now, could these Miracles have been any effort

to the mighty power of God? In like manner, when Jesus walked on the sea, could this have been anywise more difficult to Him, as God, and also as the divinely commissioned Man Christ Jesus, than to walk upon the dry land?

But, in the eyes of men, nothing is so striking an instance of Divine power, as *Miracles*. Man takes the flow of daily providence as a matter of course. When the stream is suddenly reversed, he then begins to see that the power is of God. Now, the Lord is pleased to deal with man according to his ignorance, and to meet him on the ground of his own misconceptions. And thus, in Scripture, Miracles are adduced as special proofs of the mighty power of God. See Deut. xi. 3; xxix. 5, 6.; Neh. ix. 10; Psa. cv. 7; Acts ii. 22; Rom. xv. 19, *et alibi*. And if this was the case with Miracles wrought by the Prophets and Apostles, how much more so in such as were wrought by "God manifest in the flesh"! Therefore, we may regard the Miracles of Jesus as the most palpable exhibition of Divine power ever made upon earth—and, as such, can we find a subject more strikingly illustrative of the Personal joint operation of the Trinity in Unity?

The same remarks apply to the *Sayings* of the

Man Christ Jesus. But, in like manner, as we naturally think less of God's power in maintaining the visible order of Creation, than in the working of Miracles, we are apt to attach more importance to Miracles than to Divine Sayings. And yet the one are as much Divine—as immeasurably, as unsearchably wonderful—as the other. Man can no more speak as God speaks, than he can act as God acts. Therefore the Sayings of Jesus proclaim His Divine mission as forcibly as do His Miracles, and they will be found equally to illustrate the Personal joint agency of the Trinity in Unity. When Jesus spake, *His every word* was, in itself, a Miracle. It was Man who spake; yet it was God;—it was God that spake; yet it was also Man. It was the speech of "the Word made flesh"; yet He professed to speak, not merely in virtue of His own ever-present Godhead, but in the name of His Father, who sent Him. Well might it be said, "*Never man spake like this Man.*" John vii. 46. Not only were such words never before spoken, but never had there been a speaker so constituted—both human and Divine.

In the First place, the *Miracles* of Jesus were standing proofs of His own essential, ever-present Godhead—as it is written, "This be-

ginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory"—evidently His own glory as God, of which we read in a former chapter of the same Evangelist, "And we beheld His glory—the glory of the only begotten of the Father." John ii. 11, comp. i. 14.

Again, in John v. 17, He saith, "*My Father* worketh hitherto; *and I* work"—thus placing Himself on a level with the Father, as much as when He said, on an after occasion, "*I and My Father* are *one*." John x. 30.

The *devils* bare testimony to the Divine power of Jesus in casting them out—"Art Thou come hither to destroy us? I know Thee, who Thou art—the Holy One of God." Mark i. 24; Matt. viii. 29. "He suffered not the devils to speak, because they knew Him" (Mark i. 34) to be the Son of God.

When the *Apostles* wrought miracles, they did so expressly *in the name of Jesus*—see Acts iii. 6; ix. 34; xvi. 18, *et alibi*. But, with regard to Jesus, although on many occasions (with reference to His manhood) He ascribed the glory of His miracles to the Father, He is never reported to have said, "*In the name of the Father* be thou whole." Thus, when the Leper had said, "Lord, if Thou wilt, Thou canst make

me clean," (in the simple majesty of Godhead) Jesus "put forth His hand, saying, *I will;* be thou clean." Matt. viii. 2, 3.

Jesus gave further most notable proof of His miraculous power, as God, by bestowing it upon others—thus, "Behold, *I give you power* to tread on serpents and scorpions, and over all the power of the enemy," Luke x. 19. See also Luke x. 17, "*through Thy name.*"

Again, the Apostles *never knew beforehand* when Miracles were to be wrought by their means. But not so with Jesus. Thus, "Go and tell that fox, Behold, I cast out devils, and do cures *to-day and to-morrow*, and the third day I shall be perfected." Luke xiii. 32. Jesus knew (as He said on another occasion, John ii. 4) *what He would do.* And again, with Divine fore-knowledge, and with the intention of Divine power, He said, "Our friend Lazarus sleepeth; but *I go*, that I may awake him out of sleep." John xi. 11.

But perhaps on no occasion did the rays of Godhead break forth so luminously through the Manhood of Jesus, as on the night in which He was betrayed. For when, in answer to the question, "Whom seek ye?" they had replied, "Jesus of Nazareth," and when He had uttered

the memorable words, "*I am He*,"—in the Greek, simply "I AM,"—in unconscious and involuntary deference to the incommunicable name of Jehovah (see also Ex. iii. 14), His enemies went backward and fell to the ground. John xviii. 4—6.

In fine, must we not regard the Miracles of Jesus as a standing proof that He Himself is God—and that, so far from the power of His Godhead having been in abeyance in the days of His flesh, it was ever present—always in active exercise—as unchangeable, as infinite, as eternal, as was and is His essential existence as God?

But the Godhead of Jesus Christ was manifested in His *Sayings*, no less forcibly than in His Miracles.

In John viii. 38, He saith, "I speak *that which I have seen with My Father*"—that which He had seen, before, as Man, He became subject to the Father. He spake that which He had always seen, as God—and known, as God; and, with the abiding knowledge of what He had thus seen and known, He came in the full exercise of Godhead, to declare it. Again, "*I am one that bear witness of Myself;* and the Father, that hath sent Me, beareth witness of Me." John viii. 18. He thus places His own evidence on a

level with that of the Father; and this could not have been, except He were God; neither could He thus have spoken of Himself but in the active exercise of Deity.

Again—God . . . "hath in these last days, *spoken* unto us *by His Son*, whom He hath appointed Heir of all things, by whom also He made the worlds." Heb. i. 2. And again, "That which was from the beginning, which we have *heard . . . of the Word* of life" *et seq.* 1 John i. 1, 2. Both these passages testify of the presence of His own essential Godhead in the words which Jesus spoke on earth.

But further, Christ Jesus attributes His Miracles and Sayings to the special agency of *the Father*.

Thus, "The words that I speak unto you, I speak not of myself; but *the Father* that dwelleth in me, *He doeth the works*." John xiv. 10. Again, "The works that I do *in my Father's name*, they bear witness of me"—"Many good works have I shewed you *from my Father*." John x. 25, 32; also John v. 36.

When Christ was about to raise Lazarus from the dead, He lifted up His eyes to heaven, and said, "*Father*, I thank Thee that *Thou hast heard me*"—and He added, "I know that Thou

hearest me always" (John xi. 41, 42.) thus clea intimating that this appeal to His Father's po was His *uniform* practice in working miracl There was also a particular reason for His the publicly invoking the Father, as He had short before been accused of working miracles by th power of Satan: John viii. 48; ix. 29.

Again, "If any man will do His will, he sha know of the doctrine, whether *it be of God*, o whether I speak of myself." John vii. 1 "Then shall ye know that *I do nothing of myself* but *as my Father hath taught me*, I speak thes things." John viii. 28; see also John viii. 26 xii. 49; xiv. 10, 24; iii. 34.

The agency of God the Father in the Miracl wrought in the name of Jesus, even after H ascension into heaven, is thus attested—"l stretching out *Thine* hand to heal; and that sig and wonders may be done *by the name of T Holy Child Jesus*." Acts. iv. 29, 30. H impossible is it, then, that anything should taken from any one Person of the Holy Trinit If Miracles are wrought by Christ Jesus, it is the power of the Father—If they are wrou by the Father, it is in the name of Jesus. thoroughly, so eternally, so immutably is it case that there can be no mutual loss with *Trinity in* Unity.

Again, after the ascension of Jesus Christ, we read of the Revelation "which *God gave unto Him*, to shew unto His servants things which must shortly come to pass." Rev. i. 1.

The agency of *God the Holy Ghost* in the words and works of Jesus is also fully testified in Scripture. Thus, Jesus said, "If I cast out devils *by the Spirit of God*, then the kingdom of God is come upon you." Matt. xii. 28. Again, in Acts x. 38, the Miracles of Jesus are ascribed to the joint agency of the Father and the Holy Spirit—"How God anointed Jesus Christ *with the Holy Ghost, and with power*, who went about doing good, and healing all that were oppressed of the devil; for God was with Him." From this we may gather that the miraculous agency of God the Father in the Miracles of Jesus, was uniformly wrought by the power of the Holy Ghost—"*with the Holy Ghost*, and with power." See also Luke iv. 14—"And Jesus returned *in the power of the Spirit* into Galilee."

Again, "For He, whom God hath sent, speaketh the words of God; for God *giveth not the Spirit by measure* unto Him." John iii. 34. This is another beautiful mention of the joint agency of the Father and of the Spirit in the Person of the Man Christ Jesus.

We have also the memorable words of the Prophet, which Jesus appropriated to Himself "*The Spirit of the Lord God is upon me:* because He hath anointed me to preach good tidings unto the meek," &c. Isaiah lxi. 1, 2.; with Luke iv. 17—19—See also Isaiah lix. 21—and mark the connection—"*My Spirit* that is *upon Thee,*" and "*My words* which I have put *in Thy mouth.*"

But even after the Resurrection of Jesus Christ, He is said to have spoken by the Spirit—"After that He, *through the Holy Ghost,* had given commandment to the Apostles, whom he had chosen." Acts i. 2. *We* should have thought that none other but the Personal Agency of Christ Himself had been required on the occasion —But such is the mystery of the everlasting covenant, and such the unutterable law of the Trinity in Unity, that Jesus, even when "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. i. 4), gave not a commandment, nor uttered a saying, but *through the Holy Ghost.* "Without controversy, great is the mystery of godliness." Reader, "who is sufficient for these things?"

But even after Christ was "gone into heaven," and was on the right hand of God, angels and

authorities and powers being made subject unto Him, 1 Pet. iii. 22, He still spake by the Holy Ghost, as is proved by Rev. ii. and iii., where each of the addresses to the Seven Churches is spoken by the Lord Jesus Christ; while, at the end of each address, it is said—"Hear *what the Spirit saith* unto the churches."

God has glorified His Son Jesus with the glory which He had with Him before the world was—Acts iii. 13; John xvii. 5—and yet we may go still further, and safely assert that Jesus speaks not a word into the ear of the least and lowest of His disciples, but *through the Holy Ghost*. Reader, have you

> "——heard the voice of Jesus say,
> Come unto me, and rest,
> Lay down, thou weary one: lay down
> Thy head upon my breast"?

If you have, then Jesus spake these words to you "*through the Holy Ghost.*" And, in all your after days of closest communion with the Lord of Glory, not a word has passed from Jesus to you, or from you to Jesus, but *through the Holy Ghost.*" And thus, Christian Reader, even within unworthy *thee* and *me* there is, by means of our daily experience and communion with

God, a standing, and daily, proof of the loving co-operation of the Father, the Son, and *the* Holy Ghost.

It is well for us to consider the honour and glory thus put upon the Manhood of Christ Jesus, that He should know all things, even as they were known to the Father and to the Holy Ghost, and do all things even as They. The human nature of Jesus was, of itself, as incapable of receiving or exercising such wisdom or power, as that of any other human being. Yet, as man, He *did* receive such wisdom and power, and was able to exercise them, even as the Father and the Holy Ghost. Moreover He used these communicated powers as easily as we use our natural senses. Isaiah, David, and John fainted away, and retained in them no strength, from coming, even for a little season, into immediate contact with Deity. (See Isaiah vi. 5; Daniel x. 8; Rev. i. 17; also Ezek. i. 28). But not so with the human nature of Jesus. He was neither blinded by the wisdom and knowledge, nor did He faint beneath the weight of the power, thus communicated to Him. It sat easily upon Him, as the Man Christ Jesus. Think, then, Reader, of the honour and glory thus put on the Manhood of Jesus! Think also of the power of His own

essential Godhead, which enabled Him to bear the strain—which fitted Him to wear this crown!

Now, with reverence be it said, and with the deepest self-abasement, in thus venturing to speak of the mysteries of "God manifest in the flesh," —all this communicated wisdom, knowledge, and power, was exercised by Jesus, in the days of His flesh, *by faith and prayer*. Thus, we have notable instances of *Prayer* on the part of Jesus —at His *Baptism*, Luke iii. 21—before *choosing the Twelve Apostles*, Luke vi. 12, 13—*after the performance of mighty miracles*, Mark i. 35—immediately preceding *the Transfiguration*, Luke ix. 28, 29—at the *grave of Lazarus*, John xi. 41, 42—and in *the Garden of Gethsemane*, Luke xii. 44. We have mention of His *Faith* in God's *Providence*, in the *Temptation* in the wilderness, Matt. iv. 4—of His faith in *God's power* at the *grave of Lazarus*, John xi. 41—also in the *Garden*, Matt. xxvi. 39, and Matt. xxvi. 53. Further, He makes *the Father's presence* with Him to be *the consequence* of His always *doing those things which pleased the Father*, John viii. 29 —and He always professed Himself to be as much bound to *do His Father's will*, as if He had been mere man and nothing more, John vi. 38; Matt. xvi. 39, 42, *et alibi*. Further, the whole life of

Jesus upon earth was a life of trusting in God, *see* Heb. ii. 13—in the original it is ἔσομαι πεποιθὼς —*i.e.*, "I shall be one that has trusted, or has had to *trust*."

As man in reference to God, and further, as the pattern of all human obedience, it could not be otherwise with the Man Christ Jesus. Whatever He received as Man, He was bound to use *as Man*—and, in reference to God, not to think, or speak, or act, as though He had not received it. Was there ever such a spectacle seen on earth? A Man invested with the prerogative—a Man exercising the power—of God! Divine power exercised—Divine wisdom received and employed—by faith and prayer:—the Divine power not restricted, nor yet the human realities and obligations either dispensed with, or withheld! Yet, such was it in the Person of the Man Christ Jesus—Man wielding the power of God—God communicating infinite power to man—and yet, God not renouncing His dignity, nor man leaving his own place! Who, indeed, is sufficient for these things?

Now, all this dependence of the Manhood of Jesus upon the communicated power of the Father and of the Holy Ghost, in no wise detracted from, but, on the contrary, only served

more fully to demonstrate, the ever-present power and action of His own essential Godhead.

God has said, "I am the Lord; that is my name, and *my glory will I not give to another.*" Isaiah xlii. 8. Now, if Christ Jesus had not been God as well as man—nay, if His own Godhead had not been in uninterrupted exercise —the Father could not, consistently with the inseparable Unity of the Eternal Trinity, have communicated to the Man Christ Jesus the whole power of the Godhead, thus bestowed upon Him. Moreover, if the Godhead of Jesus had not been present, and also in full exercise, He must (to suppose an impossibility) have ceased to be God, and then God could not have given His glory to Him. Neither could the manhood of Jesus have sustained the glory, had not the Godhead been there to enable the manhood to do so.

Upon comparing the following passages of Scripture, we find that whatever Jesus Christ received as Man, He Himself had possessed, as God, from all eternity, and must still have Divinely possessed in the days of His flesh. And thus we shall see how His own eternal Godhead was the foundation, upon which the whole superstructure of His mediatorial existence was built up.

Thus, if *the Father* "*hath given* to the Son *to* have life in Himself," it is because, as *the* Eternal Son, "*in Him was* life." He was "*that* eternal Life, which was with the Father, *and* was manifested unto us." John v. 26; *with* John i. 4; 1 John i. 1, 2.

If, *as the Son of Man*, He could say, "I am the light of the world"—it is because of Himself, *as God*, He "was the light of men." John viii. 12, with John i. 4.

If, *as the Son of Man*, He had "power on earth to forgive sins"—it was because, *in virtue of His Godhead*, He possessed that power from the beginning. Luke v. 24, with Ex. xxiii. 21; xxxiv. 6, 7.

If, in His *mediatorial nature*, Jesus Christ is "*Lord of all*," and that, "to the glory of God the Father" (Acts x. 36; Phil. ii. 11) the *Psalmist* also *called Him* "*Lord*," and *the Prophet also* beheld Him as "*the Lord* sitting upon His throne high and lifted up, and His train filled the temple." Psa. cii. 25, with Heb. i. 10; Isaiah vi. 1, with John xii. 41.

If the angels in heaven give glory to His name, as to "*the Lamb that was slain*"—*the Prophet* also heard one "cry to another," (of the heavenly host) concerning Him as *the Eternal*

Son, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory." Rev. v. 11, 12, with Isaiah vi. 3.

If He is to come "in the glory of the Father, with the holy angels"—He also Himself said, "and now, O Father, glorify Thou me with Thine own self, *with the glory that I had with Thee before the world was.*" Matt. xvi. 27; John xvii. 5.

If the Father hath "*appointed*" *Him* "*heir* of all things," He hath also said of Himself from the beginning, "That I may *cause* those that love me to *inherit substance.*" Heb. i. 2, with Prov. viii. 21.

If, as the Man Christ Jesus, He is "of God *made unto us* Wisdom, and Righteousness, and Sanctification, and Redemption"—it is because in Himself, *as God*, all these treasures were *from the beginning*. 1 Cor. i. 30, with Prov. viii. 12, 14, 18—21; Isaiah vi. 3; l. 2.

Now, all that Christ was from the beginning, as God the Eternal Son, that also was He, as God, in the days of His flesh. In His deepest humiliation, as Man, He never, for a moment, laid aside His own Divinity. His Godhead was ever present, in power unrestricted—in majesty unabated—in omnipresence unconfined—not one

Divine faculty in abeyance—but Godhead, as it ever must be, in the full exercise of Divine prerogative. Accordingly we find, in the closest juxta-position with declarations of His human dependence on the Father, assertions, on the part of Jesus, of His own essential Godhead.

Thus, after saying, "*This commandment have I received* of my Father," Jesus declares His own equality with the Father, saying, "*I and my Father are one.*" John x. 18, with verse 30. Again, when He had said, "*I do nothing of myself;* but as the Father hath taught me, I do these things," He forthwith, as God, laid claim to *eternal existence*, saying, "*Before Abraham was I am.*" John viii. 28, with verse 58. And once more, in the course of the same conversation, with Nicodemus, in which He speaks of Himself as *having been sent* by the Father to endure the cross and the shame, He asserts His own actual *omnipresence*, as God, saying, "And no man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven." John iii. 16, 17, with verse 13.

Doubtless, other instances may be found in Holy Writ; but these may suffice to prove that, if the Godhead of Christ Jesus had been in abeyance, He could not have asserted such things as these.

But the presence of the Godhead in Jesus Christ was, if possible, still more forcibly declared in the exercise of Divine power communicated to Him, *as Man*, by the Father and the Holy Ghost; for nothing but His own essential, indwelling Godhead could have fitted Him for such an office. Thus, when He wielded the power of the Father, it must have been with the right arm of His own Divine omnipotence. When He exercised the Divine wisdom and knowledge imparted to Him by the Holy Ghost given without measure, He could only have done this in virtue of His own power as the All-wise, the Omniscient God. His life of faith, as man—His very dependence upon God for all His communicated powers — only brings out the fact of His own co-operating Godhead in the stronger light. Indwelling Godhead imparted to the Manhood the exercise of infinite faith, to receive infinite supplies of wisdom and power—and infinite faith, thus calling down infinite supplies, drew forth the powers of the Godhead the more forcibly, to enable the Manhood to use, and turn them to account.

It is written, "No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, *He hath declared Him.*" John i. 18. It is not only that Jesus Christ has

made known, *in His doctrine*, the disti
sonality of the Holy Trinity, but that He e
in His own Person—in His compound
with all its essential properties, and comm
powers—the most practical and convincin
of the actual existence, unquestionable o
and joint action of the Father, the Son,
Holy Ghost.

How beautiful, then—how satisfactor
convincing, to the inquiring mind, thus t
the Person of Jesus, as bringing out th
realities of the Eternal Trinity, the T
Unity—the Godhead of Christ makir
known in words and deeds not to be misun
—and His Manhood (that weaker elemen
nature, from which, of itself, no Divin
festation could be expected) being m
vehicle of exhibiting, in the most unques
form, the distinct personality, as well as t
agency, of the Father, the Son, and th
Ghost. And thus, Reader, in the Perso
Man Christ Jesus have we not exhibite
"THE BEAUTY OF THE LORD OUR GOD"
in the same Jesus have we not just cause
"THIS GLORIOUS AND FEARFUL NAME, TH
OUR GOD!"

THE TRINITY IN UNITY—GOD DWELLING IN HIS PEOPLE AND THEY IN GOD.

THE heading of this present Chapter brings before us a most glorious reality connected with the family of God—*viz.*, that *God dwells in them and they in God*—that God is one with them, and they with God. See John xvii. 21—23; 1 John iii. 24; iv. 13, 15, 16.

God is present everywhere. God is actually present in the hearts of all men—to see them, to watch, to scrutinize, to know them. As God is omnipresent, He must move upon the surface, and explore the depths, of every man's mind—otherwise He would not be God. But God is *spiritually* present—He is blended, incorporated with the spirit of man — only in the hearts of His people. In them He is said to *dwell* as in a *temple*—1 Cor. iii. 17; vi. 19; 2 Cor. vi. 16; to *inhabit* them as a *dwelling*, Eph. ii. 22; to *walk* in them, as though their body were His body, and their movements

His own—2 Cor. vi. 16; to *speak* in them, as though God and man had mutually but one organ of speech—Matt. x. 20; to *live* in them, Gal. ii. 20; to *work* in them, and by them, Phil. ii. 13; 1 Cor. iii. 9—as though there were but one intention, and one performance, between God and man. And so thoroughly is this blending carried out, that, as God is said to dwell in the saints, they are said also to dwell in God—the soul of the regenerate being received into God as truly as God enters into their soul. 1 John iii. 24; iv. 13, 15, 16; John xvii. 21—23.

But, it may be asked, have we here, as elsewhere, decided proof of the Trinity acting in Unity? In other words, is it literally asserted in Scripture that God the Father, God the Son, and God the Holy Ghost, dwell, respectively and individually, in the saints, and the saints in them? Let Scripture, on this head, speak for itself.

That God *the Father* dwells personally in the saints we learn from the following Scriptures—"Jesus answered and said unto Him, If a man love me, he will keep my words; and *my Father* will love him, and *we* will come unto him, and make our abode with him." John xiv. 23. And again, "One God and *Father* of all, who is above all, and through all, and in you all."

h. iv. 6. "For ye are the temple of the ing God; as God hath said, I will dwell in m, and walk in them . . . . and will be *a ther* unto you." 2 Cor. vi. 16—18.

Jesus Christ, the Eternal Son, dwells also in saints. Thus: "And my Father will love n, and *we* will come unto him, and make our ode with Him." John xiv. 23. "*I in them*, l thou in me." John xvii. 23. Again, "If *rist be in you*, the body is dead because of ." Rom. viii. 10. "Know ye not your own ves, how that *Jesus Christ is in you*, except be reprobates?" 2 Cor. xiii. 5. "Christ in n, the hope of glory." Col. i. 27.

The Holy Ghost also dwells personally in the nts, as we learn from the following Scriptures— 'or He" (*i.e.* the Comforter) "dwelleth with n, and shall be in you." John xiv. 16, 17. But if *the Spirit* of Him that raised up Jesus m the dead dwell in you, He that raised up rist from the dead, shall also quicken your rtal bodies by His Spirit that dwelleth in you." m. viii. 11. "Your body is the temple *of Holy Ghost*, which is in you." 1 Cor. vi. 19. e also Eph. iii. 16; 1 John iii. 24.

The indwelling of the Spirit in the saints may considered as one chief characteristic of the

Christian dispensation. It is true that under *the Old Testament* dispensation we have distinct notice of the ordinary operations of the Holy Spirit touching the children of men—and we shall find that these operations present exactly the same features that they have exhibited in Gospel times.

For instance—the Spirit of God *strove with the wicked*, as it is written, "*My Spirit* shall not always strive with man." Gen. vi. 3. And then, as now, He was *resisted* by the children of men. See Isaiah lxiii. 10. And this agrees precisely with what we read of, under the Gospel dispensation, in Acts vii. 51.

The Spirit, of old, *instructed* the children of men; He taught them the knowledge of God. Thus, "Thou gavest also *Thy good Spirit*, to instruct them." Neh. ix. 20. And this accords with the promise given by Christ Himself for Gospel times. John xvi. 13—15.

Again, "Then David gave to Solomon His son . . . the pattern of all that he had *by the Spirit*." And, "all this," said David, "the Lord made me understand *in writing by His hand* upon me, even all the works of this pattern." 1 Chr. xxviii. 12, 19. Compare this passage with 2 Cor. iii. 3—"The epistle of

Christ ministered by us, *written* not with ink, but *with the Spirit* of the living God; not in tables of stone, but in the fleshy tables of the heart."

The Spirit, in old times, *led* the people of God. On this score, see Isaiah lxiii. 14—"As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so" (*i.e.*, by the Spirit) "didst Thou *lead* Thy people," &c. Again, "Teach me to do Thy will; for Thou art my God; *Thy Spirit* is good; *lead me*" (evidently by Thy good Spirit) "into the land of uprightness." Psa. cxliii. 11. And with this agrees Rom. viii. 14. "As many as are *led* by the Spirit of God, they are the sons of God."

The Spirit, of old, *refreshed and upheld* God's people. Consult again Isaiah lxiii. 14, and Psalm li. 12—"Uphold me with *Thy free Spirit.*" Compare these Scriptures with Eph. iii. 16.

Further: the Spirit of God was said to be IN the saints of old—Thus, "Yet many years didst Thou forbear them, and testified against them by Thy Spirit IN Thy prophets." Neh. ix. 30. "And the Lord said, Take unto thee Joshua the son of Nun, a man IN whom the Spirit of the Lord is." Numb. xxvii. 18. "But there is a

Spirit IN man; and the inspiration of the Almighty giveth him understanding." "For I am full of matter; the Spirit *within me* constraineth me." Job xxxii. 8, 18; see also Isa. lxiii. 11, with 1 Pet. i. 11.

But that there was to be *a marked difference* in the mode of the Spirit's operations, *after the day of Pentecost*, is evident from the words of Christ Himself—"It is expedient for you that I go away; for if I go not away, *the Comforter will not come* unto you; but if I depart, *I will send Him* unto you." John xvi. 7. And again: "But this spake He of the Spirit, which they that believe on Him should receive; for *the Holy Ghost was not yet given*, because that Jesus was not yet glorified." John vii. 39; see also John xiv. 16, 26; xv. 26.

These words of Jesus, taken alone, would have seemed to indicate that the Spirit never had been in any man before the day of Pentecost. How, then, are we to reconcile them with the above quoted Old Testament Scriptures, in which the Holy Ghost is distinctly said to have been, and to have wrought, IN the saints of old? Are we not free to conclude that, even in those days, the Spirit *did* enter into the hearts of His people, and wrought within them; but that this was

effected by *occasional* visits, and not by the permanent indwelling of the Holy Ghost?

This indwelling and abiding of the Spirit in the saints may have been intimated and foreshadowed at our Lord's Baptism, when the Baptist saw the Spirit "*abiding*" "and *remaining* on Him" (John i. 32, 33), inasmuch as what applies immeasurably (John iii. 34) to the Head of the mystical body, applies, in a measurable, subordinate sense, to all the living members of that body. See John xiv. 16, 17.

Once more: Touching the comparative indwelling of the Spirit under the Old and New Testament dispensations, we have the words of Christ Himself, "And I will pray the Father, and He shall give you another Comforter that He may *abide with you for ever* . . . . . for *He dwelleth* WITH you, and *shall be* IN you." John xiv. 16, 17. Again, in Haggai ii. 5, we have a passage illustrative of this same point—"So My Spirit *remaineth among you.*" So it was, apparently, up to the very time of Christ being glorified (See John vii. 39) and the day of Pentecost. While Jesus was speaking the words quoted from John xiv. 16, 17, His Spirit was *with* His people—and *among* them. The Holy Ghost was not, till the day of Pentecost, permanently IN them.

Nothing, connected with the great "mystery" of godliness, can exceed in importance the grand cardinal truth of the indwelling of the Spirit in the saints. It would appear that, according to the unsearchable law of the Trinity in Unity, it is through this indwelling of the Spirit that the Father and the Son dwell also in the children of God—and that the indwelling of the Spirit is the standing evidence of the indwelling also of the Father and of the Son. Thus, "Hereby know we that *we dwell in Him and He in us,* because He hath *given us of His Spirit.*" 1 John iv. 13. And again, "Now, if any man have not *the Spirit of Christ,* he is none of His. And if *Christ* be in you, the body is dead," &c. Rom. viii. 9, 10—where the indwelling of Christ is made to follow as a consequence of the indwelling of the Spirit. Some would limit the *actual* indwelling of God in the saints to that of the Spirit alone, and treat the indwelling of the Father and the Son as merely a *figurative* truth; but surely this is an infraction of the fundamental law of the Trinity in Unity, that where One of the Divine Persons is present, all must be present —and that, not as a figure of speech, but as a sober reality—otherwise the Trinity in Unity would, itself, prove to be merely a figure, after all.

But, so thorough is the union between God and His people, that, as God is said to dwell in them, they also are said to dwell in God. We read of this in "the Psalm of Moses the man of God"—"Lord, Thou hast been *our dwelling-place* in all generations." Psa. xc. 1. We find the same truth re-echoed in the New Testament. And here also we have abundant proof of the unbroken action of the Trinity in Unity. Thus,

The saints are said to be in God *the Father*—As, "That they all may be One; as Thou, *Father*, art in me, and I in Thee; that they also may be One *in* us." John xvii. 21. "The Church of the Thessalonians, which is *in God the Father*, and in the Lord Jesus Christ." 1 Thess. i. 1; 2 Thess. i. 1. And again, "Ye also shall abide in the Son, and *in the Father*." 1 John ii. 24.

The saints are also in *Jesus Christ, the Eternal Son*. This is proved by all the texts quoted above, as to their dwelling in the Father. Again, "There is therefore now no condemnation to them that are *in Christ Jesus*." Rom. viii. 1. "Salute Andronicus and Junia . . . who were *in Christ* before me." Rom. xvi. 7. "But of Him are ye *in Christ Jesus*." 1 Cor. i. 30; see also Eph. ii. 4—6, 13, 21, 22, and other passages of Scripture.

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The saints are also *in the Spirit*. Thus, "But ye are not in the flesh, but *in the Spirit*, if so be that the Spirit of God dwell in you." Rom. viii. 9. "If we live *in the Spirit*, let us also walk *in the Spirit*." Gal. v. 25. "Praying always with all prayer and supplication *in the Spirit*." Eph. vi. 18. "Your love *in the Spirit*." Col. i. 8.

If possible, it seems a still more marvellous truth, that we should dwell in God, than that God should dwell in us. That God should condescend to tabernacle in a sinner's heart would have seemed incredible, but for His wondrous grace; but that God should actually receive man *into Himself*, in gracious and covenant unity, is what still more passeth man's understanding. Yet, through grace, the saints are not only familiar with the sound of this truth, but they practically feel, and act upon, it. Such was the experience of the Psalmist, when he cried, "Thou art *my hiding-place*"—"I flee unto Thee *to hide me*." Psa. xxxii. 7; cxliii. 9. Such also was that of Solomon—"The name of the Lord is a strong tower; the righteous *runneth into it*, and is safe." Prov. xviii. 10. The Prophet also describes the Lord as "a *refuge* from the storm"—"as an *hiding-place* from the wind, and a *covert* from the

tempest." Isaiah xxv. 4; xxxii. 2. And God Himself saith, "Yet will I be *a little sanctuary* unto them," &c. Ezek. xi. 16. And when the Apostle says, "Be strong *in the Lord*, and in the power of His might," Eph. vi. 10, this is but a New Testament version of the Psalmist's cry, "I flee unto Thee, to hide me."

Reader, may you and I realize this great truth, that Christian *experience* is the only school, in which Christian *doctrine* can be *practically* learnt and applied. Knowledge acquired from "the schools" is a very bare thing, after all. It is easy to learn, and as easy to repeat, that there are Three Persons, and One God. But formal knowledge is one thing; and practical understanding is quite another. Now, as we can be personally acquainted with *a fellow creature* only by holding personal intercourse with him, so we can know the personal existence of the Supreme Being only by having *personal intercourse* with Him, as such. Really to know the Trinity in Unity, we must have intercourse with the Father *as the Father*—even as our own Father—our reconciled Father and Friend. We must in like manner have intercourse with the Son, *as the Son*—as our own Saviour, the Lord Jesus Christ—even as with "Him that loved us, and washed

us from our sins in His own blood." Rev. i. 5. And we must hold communion with the Holy Spirit, *as the Spirit*—as our own Instructor, Comforter, and Guide. We must realize, and act upon, the distinct Personality of the Trinity in Unity, simply by knowing, and calling upon *each*, as our Lord, and our God.

In like manner, the experienced Christian sees within himself evidence—instinctive evidence through the Spirit—that the Three Persons are *One God*. He has not one temple for the Father, another for the Lord Jesus Christ, and a third for the Holy Ghost. He knows that when he addresses any One of the Divine Persons, he does not turn the back to the other Divine Persons;—moreover that the Father considers it no infraction of His glory when we address the Lord Christ—that Jesus does not consider it an affront when we address the Father—neither that the Father and the Son take umbrage when we address the Holy Ghost. In fact, Christian experience, in this respect, is but a reflection—a counterpart—of the essential Truth—that as there are *Three Persons*, so there is *One God*.

Thus, while Christian doctrine forms the only sound basis of Christian experience, experience *is* requisite for the confirmation of Christian

doctrine. And thus it is by practically experiencing that *God dwells in us, and we in God*, that we come to have a solid conviction that the Father is God, that the Son is God, and that the Holy Ghost is God—and that these Three are *One*. And he alone who can say, God dwells in me, and I in God—the Father, the Son, and the Holy Ghost—is able duly to admire "THE BEAUTY OF THE LORD OUR GOD," and rightly to discern "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD"?

Touching the mission of the Holy Ghost, which is intimately connected with the subject of the present chapter, it may be remarked briefly that this also was effected by the Personal joint counsel and action of the Trinity in Unity.

We have distinct mention of the operation of *the Father*, in Luke xi. 13; John xiv. 16, 26; xv. 26; Acts v. 32; 1 John iv. 13, *et alibi*.

In like manner we read of the operation of *God the Son*, the Lord Jesus Christ, in John xv. 26; xvi. 7; Acts ii. 32, 33.

But the Personal action of *the Holy Ghost* Himself could not have been left out of this, any

more than of any other act of the Godhead. Could this have been the case, He must have ceased to be a member of the Trinity in Unity—He must have ceased to be God. And when we read of the acts of Divine sovereignty and power, ascribed to the Holy Ghost in such passages as Acts xi. 12; xiii. 2; xv. 28; xvi. 6, 7, and elsewhere, we necessarily attribute them to One who had come of His own deliberate intention, and upon His own authority, as God. For as the Eternal Son was sent by the Father, and this, without detracting, in any wise, from the Godhead of the Son; in like manner, the fact of the Spirit having been sent by the Father, and also by the Son, as from the Father, in no wise runs counter to the Godhead of the Holy Ghost.

We have seen that, in His mediatorial character, Jesus spake at times in a manner which, at first sight, might seem to contradict His own power, as God—but which, on closer inspection, only brings out His essential Godhead in bolder relief—and these remarks apply equally to some things that are said of the Holy Ghost.

Thus, it is written of the Holy Ghost, "*He shall not speak of Himself;* but whatsoever *He shall hear,* that shall He speak." John xvi. 13. This cannot mean that the Holy Spirit had

nothing of His own to say, or that He was not to speak by His own wisdom and power, as God —but that He had no private message of His own to deliver—no separate purpose of His own to accomplish—that He came in Divine subservience to the Divine counsels—in strict compliance with the terms of the Everlasting Covenant—that He came to speak the words of the Father, the words of the Son—moreover His own words, in connection with, and not as independently of, the Father and the Son.

"*Whatsoever He shall hear*, that shall He speak." And *what* is there spoken in the courts of heaven, that the Spirit heareth not? And what manner of Person must He be, whose ear is ever open—nay, whose ear could not possibly be shut—to all that passes between the Father and the Son, touching the heirs of life and glory? It was, and is the office of the Spirit to speak these in the ear, and bring them home to the hearts, of God's people. The loving thoughts of the Father and the Son—their yearning over the children of men—their tender welcome of the returning sinner—their sympathy, their unchangeable purpose, their boundless love to the saints—still find unceasing utterance in heaven. And what, in a great measure, are the inward experi-

ences of the saints, but those Divine utterances as they are *heard* and re-echoed by the Comforter? It is thus that the Spirit re-echoes the invitation of Jesus, "*Come* unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28—for "*the Spirit* and the Bride say, *Come*"—the Church also uniting with the Spirit in saying, "Let him that is athirst *come*. And whosoever will, let him take the water of life freely." Rev. xxii. 17.

Jesus spake further of the Holy Ghost: "He shall glorify Me, for *He shall take of Mine*, and shew it unto you. All things that the Father hath are Mine; therefore, said I, that He shall take of Mine and shall shew it unto you." John xvi. 14, 15. Now, could any *communicated* wisdom enable one to take of all things that pertain to the Father and the Son, and to shew them unto us, "dividing to every man severally *as He will*"? 1 Cor. xii. 11. Could any do this but God Himself, acting in all the fulness and freeness of unrestricted power? And who but God could act in such unbroken harmony with, and such loving dependence upon, the will of, other two Persons, as the Spirit acts in unity with the Father and with the Son?

Then, have we not just cause to say that the

Mission of the Holy Ghost was the mind and purpose—the act and deed—of the Trinity in Unity? As such, it forms an essential ingredient in "THE BEAUTY OF THE LORD OUR GOD"—and is one of the brightest jewels in the crown of "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD."

THE TRINITY IN UNITY— SPIRITUAL GIFTS AND GRACES.

THE *Gifts* of God are various in kind, as well as differing in degree. There are the Gifts of His *Providence*, in which all His creatures have a share. There are *Mental* Gifts, which God bestows upon men, varying according to His good pleasure. There are also *Spiritual* Gifts, which God imparts exclusively to His people. Men can give away any material thing that they possess—a moral affection, a mental power (not to speak of a spiritual influence) they have no power to bestow. God is a Spirit; things mental and spiritual are as palpable to God, as material things are to the children of men—for, with God, spiritual affections and mental powers have an existence as distinct, and a form as tangible, as have the things of time and sense in our eyes. God takes of ethereal realities, and bestows them

at will, as literally as a man disposes of his wordly substance.

God's *natural* Gifts, whether material or mental, are intelligible even to those who are not endowed with them. For instance, a man may not have the gift of Astronomical or Mathematical discovery; and yet, by dint of study and patient observation, he may learn to comprehend the most abstruse investigations of a more gifted brother. Moreover, all natural gifts have to do with natural objects, and, for this reason, admit of explanation to the natural mind. But with *Spiritual* Gifts it is far otherwise. These have to do with realities, to which the natural man is an entire stranger—realities, which he has absolutely no power to grasp, and for the investigation of which he has absolutely no means within his reach. See 1 Cor. ii. 14. They produce effects also, which he can neither discern nor comprehend (John iii. 8; 1 John iii. 1)—they speak a language which he cannot understand—their wisdom is foolishness unto him. 1 Cor. i. 18.

God's infinite power is displayed in His bestowing upon His people a new nature, by means of which, as regards spiritual things, almost as great a change takes place in their knowledge and perceptions, as if one of the lower animals

were suddenly gifted with human reas
is a *Gift*, because it is given by anot
God. It is also *real* in its nature, and
its effects; for by its means the new-l
through faith, sees Him that is invisible—
upon the realities of another world—con
a language which once was unintelligi
sesses tastes, to which but lately he was
—enters into joys, of which he had n
conception—exercises powers, that natu
no place in him—walks on ground, tha
not tread before—has intercourse with
intelligences (in communion with God
people) from which, by nature, he was e
is made "a new creature" in his dispos
pursuits, his motives, his expectation
destiny. In short, he is ushered in
existence—become a denizen of anot
—spiritually, as different from what h
nature, as the natural man is distinc
beasts of the field.

In the early Christian Church, a
various intervals under the Old Testa
pensation, God was pleased to bestow
commonly called *Miraculous* Gifts—suc
to heal diseases—to cast out devils—th
with tongues—the interpretation of
and prophecy.

The Gifts, above named, have long ceased from the Christian Church. But there are others, which all Christians share, in common with their miraculously-gifted predecessors. For instance, it may still be said that, "To one is given, by the Spirit, the word of *wisdom*; to another the word of *knowledge*, by the same Spirit; to another *faith*, by the same Spirit." 1 Cor. xii. 8, 9. Thus, one man is gifted with a profound knowledge of the Word of God. Another has the gift of making that knowledge plain to others, whether in preaching, in exhortation, or social intercourse. One man may have the gift of prayer—another, that of spiritual wisdom and discretion, whether for himself, or for advising others. Some are wise to try the spirits, whether they be of God (1 John iv. 1)—or to read the signs of the times. Others, again, have a special gift of Faith—faith to trust God in His Providence—faith to rely upon His grace—and many other gifts of a similar nature.

Now, the class of gifts last noticed are, in reality, as truly miraculous as those enumerated under a former head. The wisdom given, the knowledge, the faith, the utterance, the energy, are as really Divine in their origin, and superhuman in their effects, as the gifts of healing,

casting out devils, or speaking with tongues. They are not so *manifestly* "from above," because they are closely inwrought into the very texture of heart and mind, for they comé forth with as little conscious effort, as though they were the offspring of the man's native powers—so that the Christian is *not sensibly* aware of having two sets of faculties within him *(viz.*, that of the old man, and the new, respectively)—and that he makes use, now of the one, and now of the other. His thoughts and words appear, both to His own consciousness, as well as to those who hear him, to proceed from one solitary receptacle of mental power.

In virtue of this heavenly gift, the true Christian is a living miracle in all the workings of his soul and spirit—apparently isolated from heaven, yet really in the closest connection with heaven—his thoughts framed in a human mind, yet proceeding from a Divine source—his words spoken with human lips, yet (when he speaks spiritually) it is not he that speaks, but God that speaketh in him (Matt. x. 20; 1 Cor. ii. 13)—the outgoings of his heart, his energies, his daily occupations, all imbued with a principle, to which by nature he was a total stranger.

Spiritual gifts are the effects of Divine sove-

reignty—the Lord Himself dividing to every man severally, as He will." 1 Cor. xii. 11. According to the special gifts thus bestowed upon them respectively, the members of the Church of Christ are compared, individually, to the various members of the human body. Some are said to discharge the functions of the *eye*—others, of the *ear*. Some are likened to the *hand*—others to the *foot;* and some again to the *head*. 1 Cor. xii. 14—21. But all are equally necessary—all, alike members of the body. A man may say, "I only act the part of the *foot*—I can do no more than go about and leave religious publications from door to door—surely I am not of the body." "*Is he therefore not of the body?*" Another says, "I am nothing more than the *hand*, and that in its meanest capacity—I can only carry about what others empower me to bestow—surely I am not of the body"—"*Is he therefore not of the body?*" Again, another may say, "I have no gifts, as regards usefulness to others—I can do nothing more than listen with pleasure to the ministry of the Word. I am a dead letter in the Church. Surely I am not of the body." "*Is he therefore not of the body?*"

Humble Christian, distress not yourself with

such thoughts as these; but know that you are as necessary, in your way, to the well-being of the body, as they who appear to have higher offices, and more shining gifts. Can the human body dispense with the most trifling functions of the hand, the foot, or the ear? As little can Jesus Christ dispense with *thee*. Were it possible that thou shouldest ever be abstracted from the Body, the Lord Himself would miss thee—the completeness of the Body would be broken—its unity marred—its sympathy wounded. Therefore, pour not contempt upon the Grace of God, by despising thine own office in the Church, but remember that the least of all His gifts is as truly the reflection of His glory, as the greatest.

Spiritual gifts proceed from God, and each of the Divine Persons is concerned in the bestowing of them. We find this specially declared in 1 Cor. xii. 4—6. "Now, there are diversities of gifts; but the same *Spirit*. And there are differences of administrations, but the same *Lord*" (meaning the Lord *Christ*, as in 1 Cor. viii. 6; Eph. iv. 5). "And there are diversities of operations; but it is the same *God*" (that is the *Father*, as in 1 Cor. viii. 6; Eph. iv. 6), "which worketh all in all."

Here the terms *Gifts*, *Administrations*, and

Operations—which may be classed 1, *As inward qualifications* — 2, *Outward calling* — 3, The *effects produced*—are used as so many ways of expressing spiritual gifts; and they are here attributed to each of the Divine Persons respectively. Now, it is not that One bestows the gifts, and Another the administrations, and Another the operations, independently of the other Persons in the Trinity—for it is said of the *Father*, that He "worketh *all* IN ALL"—as it is also said of the *Holy Ghost*, "But ALL THESE worketh that One and the self-same Spirit, dividing to every man severally as He will." And, under the same head, it is added, "But the manifestation of the *Spirit* is given *to every man* to profit withal." 1 Cor. xii. 7. Thus, we infer that the Spirit has to do with "the operations" of the Father, as well as with "the administrations" of Jesus Christ—and, in like manner, that the Father and the Son have to do, respectively, with "the gifts" of the Spirit. So that it is not that one member, with His operations, is under the guidance of the Father alone, while others, with their administrations or gifts, are under the exclusive control of Christ, or the Spirit—but that all are equally the subjects of the personal joint agency of the Trinity in Unity.

Touching the special operations of *the Father*, we have further notice in the following Scriptures —"How much more shall your heavenly *Father* give good things to them that ask Him." Mat. vii. 11. "Every good gift and every perfect gift is from above, and cometh down from the *Father* of lights," &c. James i. 17. Gifts bestowed by the Father, in conjunction with Jesus Christ and the Holy Ghost, are beautifully referred to in Acts ii. 33; Heb. ii. 4.

The administrations "of *Jesus Christ*" are specially noticed in Eph. iv. 7—12, where they are all said to be bestowed "according to the measure of the gift of *Christ*"—and "*He* gave some, Apostles; and some, Prophets, *i.e.*, some as Apostles—some as Prophets," &c. Again, St. Paul speaks of "the mighty signs and wonders"—those things which *Christ* had wrought in Him "by the power of *the Spirit of God.*" Rom. xv. 19.

In all the above passages a special share in bestowing the Gifts is ascribed to *the Holy Ghost*—and we have further notices of the same in 1 Cor. ii. 4—13; Acts xx. 28, *et alibi.*

Spiritual *Gifts*, as they are generally called, are bestowed upon the *mental powers* of the new man—the *Graces* affect the *heart*, or the spiritual affections, and moral actions of the child of God. The Gifts are wonderful, passing man's understanding, and savouring of the mighty power of God. The Christian *Graces* are, if possible, still more wonderful, inasmuch as it seems a greater miracle to impart a new *moral* principle than to give new *mental* powers. Parents find it much easier to train the intellect of their children, than to improve their dispositions and correct their bad habits. And the child of God finds it much harder to keep his heart with all diligence, and to bring into captivity every thought to the obedience of Christ, than to exercise the gift of knowledge, or wisdom, or faith.

Christian Reader, you know the majesty of spiritual *Graces*, and you instinctively do homage to the same. You admire shining *Gifts*—but your heart is melted, your wonder kindled, by some touching manifestation of meekness, purity, or love. You may, unconsciously, have been priding yourself upon your own *Gifts*, when you feel suddenly called to take the lowest room by the lowly demeanour, the fervent piety, or the deep spirituality of one, whom you may have

been tempted to consider inferior to yourself. What a reality there is in the new nature! What an evidence of the converting power of God, when you receive a meek answer where formerly you would have met with an angry word—when you are received with brotherly love, where formerly you had been repelled or misunderstood! What a proof of the reality of grace, if it be only in the grasp of a Christian's hand, or the beaming of a disciple's eye!

In the exercise of spiritual *Gifts*, there is, as we have seen, no consciousness, on the part of the Christian, that he has within him two distinct sets of faculties. But it is wholly different, as regards the exercise of Christian *Graces*. *There* the child of God *feels* that he has within him two contending principles—the old man and the new—"the flesh lusting against the Spirit, and the Spirit against the flesh, so that he cannot do the things that he would." Gal. v. 17. He "delights in the law of God after the inward man," but he finds "another law in his members, warring against the law of his mind"—so that, "when he would do good, evil is present with" him. Rom. vii. 21—23. He has convincing proof that the principle of evil is altogether his own—that the principle of holiness is of God.

He finds it no effort to act according to the flesh; it is the bent of his own inclination—the instinctive working of his own evil heart. But to walk in the Spirit—to conquer sin—to resist temptation—to exhibit meekness and purity—he finds quite another thing. He has to summon, as it were, from another world, even the desire to do well, and to put on an energy foreign to himself, if he would "stand against the wiles of the devil." Eph. vi. 11. Before men and angels—yea before Satan himself—there is no such wondrous exercise of Divine power—no such manifestation of God in the heart—as is presented in the exercise of the Christian Graces.

The joint, as well as several, action of the Trinity in Unity, is here also clearly discernible in Scripture. Thus, "For this cause I bow my knees unto *the Father* of our Lord Jesus Christ . . . . that He would grant you . . . . to be strengthened with might *by His Spirit* in the inner man; that *Christ* may dwell in your heart by faith; that ye being rooted and grounded in love," &c. Eph. iii. 14—19. Again, "But ye have not so learned *Christ*, if so be that ye have heard Him . . . . . and that ye put on the new man, which after *God*"—*i.e.*, the *Father*—"is created in righteousness, and true holiness . . .

and grieve not the *Holy Spirit* of God," &c. Eph. iv. 20—32. Once more, "Now, the *God* of patience and consolation grant you to be like-minded, one toward another, according to *Christ Jesus* . . . . Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of *the Holy Ghost*." Rom. xv. 5, 13.

In all the above passages we have distinct mention of the agency of the Father, the Son, and the Holy Ghost, in regard of spiritual Graces in the child of God. We are not, then, to ascribe these graces to the agency of any One Person in the Godhead exclusively, but to the joint action of the Trinity in Unity. Accordingly, when we read of "the fruit of *the Spirit*," as in Gal. v. 22, 23, we find mention also of the fruits of righteousness, which are *by Jesus Christ*, unto the glory and praise of *God*,"—*i.e.*, the *Father*. Phil. i. 11. Again, *the Spirit* is called "*the Comforter*." John xiv. 16, 26, *et alibi*. But *Jesus* says, "*I* will *not leave you comfortless;* I will come to you." John xiv. 18. He is also called "*The Consolation* of Israel." Luke ii. 25. And God *the Father* is named "The Father of mercies, and the *God of all comfort*." 2 Cor. i. 3. In like manner, we must be

"strengthened with might *by the Spirit* in the inner man." But this is said to be "granted" *by the Father*. Eph. iii. 14—16. And Paul says, "I can do all things *through Christ*, which strengtheneth me," Phil. iv. 13. And again, "That the power *of Christ* may rest upon me." 2 Cor. xii. 9.

What a wondrous—what a glorious thought it is for the humble Christian, that his every spiritual act, in thought, word, or deed, is effected by the agency of the Trinity in Unity—that every phase of his experience is wrought within him in the same manner—in fact, that the heart and mind of God—the Father, the Son, and the Holy Ghost—are ever working in him—ready to help him in the performance of every duty, in the withstanding of every temptation, in the enduring of every trial—weighing his experiences—treasuring up his obedience—grieved by his short-comings—delighting in his prayers—feeding upon his thanksgivings—God putting his tears into His bottle, and keeping a Book of remembrance for the utterances of his lips. Mal. iii. 16.

I pray you, Christian Reader, to have a lively sense of the joint action of the Trinity in Unity, as regards your whole spiritual existence here

below. It will be "as marrow and fatness to your bones"—as strength to your soul—as a balm to your heart. Strive practically to realize *within you* the joint and individual action of the Holy Trinity, in all that concerns you. Accustom yourself to hold communion with each of the Divine Persons—the Father, the Son, and the Holy Ghost. So shall you acquire a practical knowledge of the Trinity in Unity—so shall you have a bright conception of "THE BEAUTY OF THE LORD OUR GOD"—so shall you delight in, while you adore, "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD."

But it is not only here below, as dwellers in flesh and blood, that we shall experience the Personal joint agency of the Trinity in Unity. As God is in time, so must He be *in eternity*. God is ever the same, "yesterday and to-day, and for ever." The Personality of the Holy Trinity is not a thing assumed for the purposes of redemption, and afterwards to be laid aside. What God is, He must ever have been—and that also He can never cease to be. Once a Trinity in Unity—always a Trinity in Unity. Ever distinct in Person—always thus distinct, as the Father, the Son, and the Holy Ghost. Ever undivided—ever indivisible—in essence, in pur-

pose, in word, in operation—such must God always be. From all eternity united in their love, their choice, their adoption and nurture, of the heirs of life, equally united must they be in their dealings with the saints in glory.

In proof of this we may cite Rev. xxii. 1—"And He shewed me a pure river of *water of life*, clear as crystal, proceeding out of the throne of *God*, and of the *Lamb*." Now, in the language of Scripture, water is used emblematically of *the Spirit* in His influences and powers. May we not, then, interpret the above passage as meaning that, to all eternity, *the Holy Ghost* will be the Agent to convey the fulness of *the Father* and of *the Son* into the saints in glory? This is in strict accordance with John xiv. 16, 26; xv. 26; xvi. 7, *et alibi*, where the Holy Ghost is described as *proceeding from* the Father and the Son. And is it not refreshing to the believer to think that he will have as much to do with the Spirit, and the Spirit with him, to all eternity, as during the days of his earthly pilgrimage? The Comforter (if such a title can be applied to the Spirit in a world free from sorrow and sin) will *then* be still more the Comforter, in virtue of *uninterrupted* consolations, than when consolation and sorrow followed each other in chequered variety and constant succession, in this vale of tears.

We have also the intimation, concerning the saints in glory, that "*The Lamb* shall feed them, and shall lead them unto living fountains of *waters*" (the gracious influences of *the Spirit*) "and *God*"—*viz.*, *the Father*—"shall wipe away all tears from their eyes." Rev. vii. 17.

Thus shall the saints eternally experience the blessed reality of the Trinity in Unity. By reason of the joint action, in their glorified nature, of the Father, the Son, and the Holy Ghost, for ever shall they behold "THE BEAUTY OF THE LORD OUR GOD," and, with all the fervour of sinless emotion, strike their harps to "THIS GLORIOUS AND FEARFUL NAME, THE LORD OUR GOD."

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